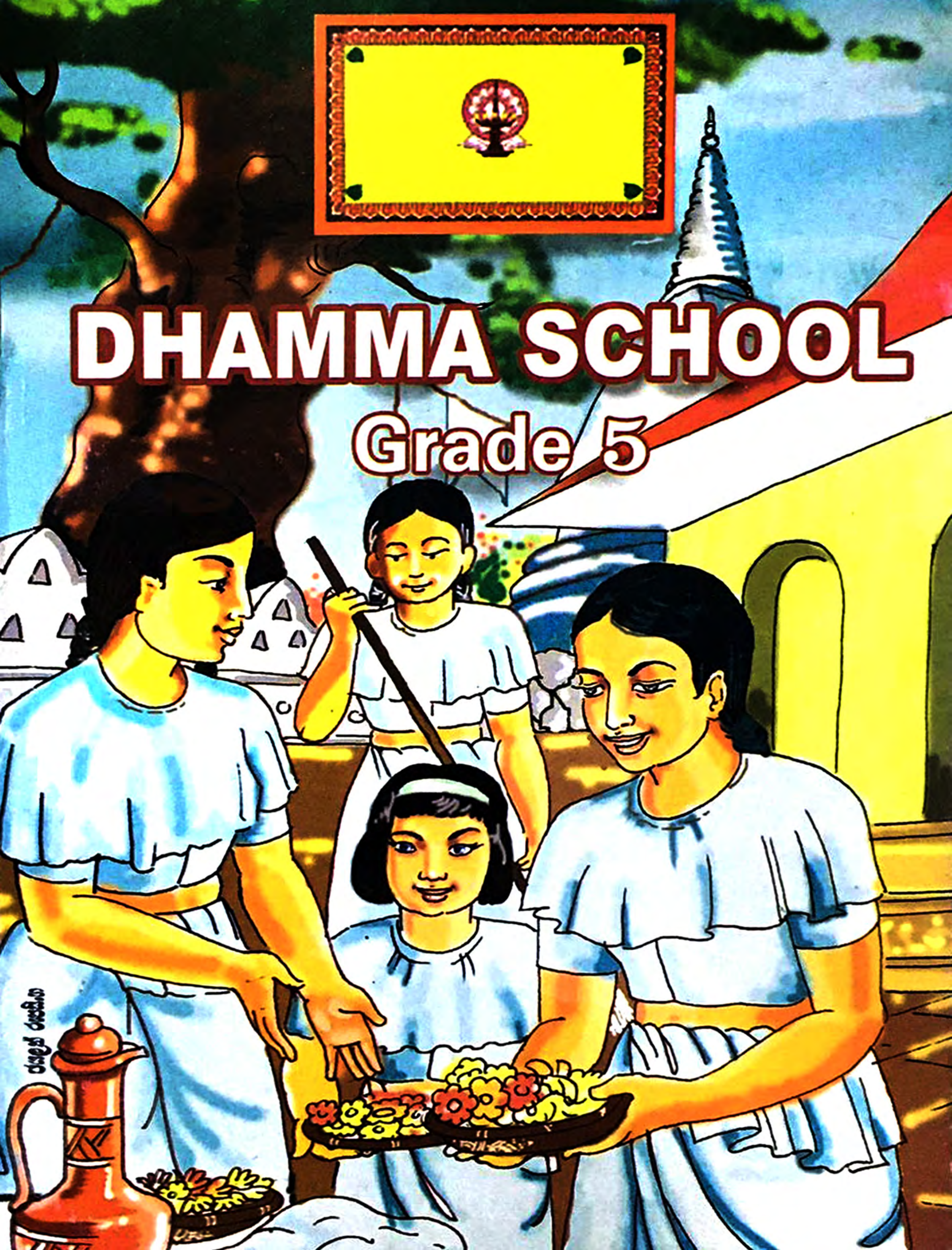
DHAMMA SCHOOL

Grade 5



The National Anthem of Sri Lanka

Sri Lanka Matha
Apa Sri Lanka Namo Namo Namo Namo Matha
Sundara siri barinee, surendi athi sobamana Lanka
Dhanya dhanaya neka mal palaturu piri jaya bhoomiya ramya
Apa hata sepa siri setha sadana jeewanaye matha
Piliganu mena apa bhakthi pooja
Namo Namo Matha
Apa Sri Lanka Namo Namo Namo Namo Matha

Oba we apa vidya - Obamaya apa sathya
Oba we apa shakthi - Apa hada thula bhakthi
Oba apa aloke - Apage anuprane
Oba apa jeevana we - Apa mukthiya oba we

Nava jeevana demine, nithina apa pubudukaran matha
Gnana veerya vadawamina regena yanu mana jaya bhoomi kara
Eka mavakage daru kela bevina
Yamu yamu vee nopama
Prema vada sema bheda durerada Namo Namo Matha
Apa Sri Lanka Namo Namo Namo Namo Matha

Composed by Ananda Samarakoon

The Dhamma School Song

Sambudu himige sadaham sisilen
senehena apa sirilak daruvo //
Daham pāsale sevanehi vedemin
uāra guṇa dam sita deruvo //

Pas pav - dasa akusal duralā
isi - ko - man hema binda heralā
meth - karuṇā muditādī muni guṇa
sapurā piliveth maga sarasā //

Somi uvanin duṭu duṭuvan pinavana
piya tepulin esu esuvan sanahana
hada betiyen niti - teruvan namadina
udāra guṇa dam sita deruvo
api vemu sirilaka bodu daruvo ///

Composed by Somapala Rajakaruna

DHAMMA SCHOOL

GRADE 5

ENGLISH TRANSLATION OF "DAHAM PĀSALA"

GRADE 05

Translated by
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EDITION AND PUBLICATION
DEPARTMENT OF BUDDHIST AFFAIRS

DHAMMA SCHOOL

GRADE 5

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INTRODUCTION

Twenty four lessons are included in this text book which has been prepared for the grade 5 of the Dhamma School. The lessons are presented in several formats. Illustrations and drawings are displayed as an aid to the lesson, in a manner that supports and clears the basic objectives of the lesson.

In planning the lessons, it is expected from the teacher to provide opportunities for the child to acquire experience through such methods as rhythmically reciting stanzas and the poems, acting, tours and field study. Children evince greater enthusiasm and liking towards play, when they are about ten years of age. Therefore they will participate in the lesson with motivation if the lessons are planned for active participation. Through this method the teacher will be able to unravel hidden talents of the student who himself has been unable to identify.

The present day class room is mostly filled with students who pay attention to the teacher but without activity. The teacher's role is to be free from this situation and to develop the expected skills, through the build-up within the Dhamma School a class room, consisting of students who pay attention well and actively participate with the teacher.

It is extremely important not to retain the child always within the Dharma salawa, but to provide opportunities for him to acquire new experience within the temple, the esplanades of the Bō tree and the Chetiya and the school garden. The teacher should also be responsible to provide opportunities for the student to discover and nourish his aesthetic impressions through acting, singing, dancing and drawing.

In this book, lessons are included to enable the student to identify himself , those who are around him, home and those who reside in it and will be able to socialize. You as a teacher is entrusted with the task of planning and introducing the lesson in a manner that will make it possible for the child to acquire experiences through interaction with situations and persons.

It is expected to acquire the general skills that are enumerated in the book on Management of Dhamma schools from this text book too.

They are as follows:
Skill No 1: Lessons No. 1,2,3,16,19,25
Skill No 2: Lessons No. 8,9,13
Skill No.3: Lessons No.11,12,22
Skill No.5 Lessons No.7,14,17,18
Skill No.6 Lessons No. 6,20,23,24
Skills No 7: Lessons No.15,21

The teacher's task is to be alert to these.

In the future, a teacher's handbook prepared for this, will be made available to you. I wish that it will help to realize the teacher's task more fruitfully.

I wish that this text book too will support the emergence of a group of students who have skills accomplished in accordance with the aims and objectives of Dhamma School education.

Neluvākande Gnānānanda Thero

SKILLS IMPARTED
BY DHAMMA SCHOOL EDUCATION

THE CHILD OF THE DHAMMA SCHOOL

1. Identifies the value of the Dhamma School education and acts with faith in the Triple-Gem.
2. Identifies the character of the Buddha and the other eminent Buddhists and personalizes them.
3. Follows the five precepts firmly and revere the community of monks, the teachers and the parents.
4. Possesses an accurate and clear perception of the Dhamma and attempts to build-up a personality of benevolence towards himself and others.
5. Is concerned about the physical and mental health and spends leisure fruitfully.
6. Protects with patriotism the heritage of the Dispensation of the Buddha as well as the Buddhist cultural endowments.
7. Discerns correctly what should and should not be done in accordance with the Buddhist principles.
8. Identifies the Buddhist economic and political philosophy and adheres to it.
9. Recognizes the Buddhist customs and abstinences, mannerisms and atmosphere and emulates them.
10. Attempts to acquire basic proficiency in the Pali language and the Abhidhamma (Buddhist metaphysics)

Message of His Excellency the President of Sri Lanka

Learning takes a child to a higher level by enhancing one's skills, strengths and qualities. It is well accepted that developing a child with good understanding cannot be achieved by school education alone. The focus of the Dhamma School is to lead a child on the correct path of life in keeping with the teachings of the Dhamma.

While it is the responsibility of parents to provide their children with good education and other skills, there should also be parental action to guide the child towards a righteous path rich in moral values.

The Dhamma School service, founded in 1895 by the leaders dedicated to the building of a good society, has, over the years, produced generations of children who enriched the country with their knowledge of the Dhamma and ethical values.

Our gratitude should go to Dhamma School teachers who voluntarily commit their time and energy, towards gifting society with generations of children raised with the knowledge of the Dhamma. In addition, Dhamma Schools also perform a valuable role in building discipline and personality among children through meditation.

My dear child, I wish you will make the best use of this valuable book given to you to gain knowledge of the Dhamma, and that it will help you overcome all life's hardships and challenges in the future!

May you be blessed by the Noble Triple Gem!

Maithripala Sirisena
President
Democratic Socialist Republic of Sri Lanka

March 16, 2015.

CONTENTS

LESSON 1

WE WILL ATTEND THE DHAMMA SCHOOL

Our Dhamma School is conducted in the temple. On Sunday mornings all of us dress ourselves in white and very gladly go to the Dhamma School. It is our custom, on the day of the Dhamma school to get up early in the morning, wash our faces, hands and feet and gather flowers. We will take our meals, dress ourselves, worship our parents, get their permission and start to attend Dhamma school.

All the children in the village get together at Dhamma School on Sundays. The scene of the girls, dressed in white child-saree kit and the boys arrayed in the national dress going in procession along the road is charming. The beautiful atmosphere of the temple calms minds not only of ourselves but also of the grown–ups. Looking upon the sacred Cetiya, the Bodhi and the image of the Buddha, a deep sense of happiness appears in our hearts. The cleanliness, silence, and the methodical pattern of the people are able to inspire exemplary thoughts in everyone. Likewise, the pleasant speech of the venerable monks stimulates deep pleasure within the minds of us, the little ones.

All queue up according to the ascending order of the classes in front of the Cetiya. The children, who have brought flowers, let the others touch their flower baskets (in homage) and offer them (to the Buddha). Thereafter all commence paying homage with folded hands.

At the beginning of our Dhamma school we observe the five precepts, offer flowers and worship the Triple –Gem. Thereafter we pay homage to our parents by reciting the stanzas meant for it. We transfer the merits to the Gods. Then the monitor reads out the students' pledge which is repeated by everyone. The morning's assembly ends with a speech delivered by the tutorial staff.

Our Dhamma School attempts to inculcate always such good qualities as patience, working together, helping others, gratitude and helping the helpless persons. All receive a fair training in these tasks because they engage themselves in the conduct of processions, voluntary work, attending upon the sick, respecting the elders, planting, observance of precepts, conduct of sermons etc.

The students of the class are promoted to the higher classes through a test, meanwhile various evaluation activities too are conducted. Orations,essays, knowledge of the doctrine, evaluating skills gained are some of them. Our chief thera tells us, in his speech of

admonitions, that they are held not to mark the victors or failures, but to discern the skills of the students. Prizes and certificates are arranged to be awarded to those who display greater skills. This is to encourage them and to motivate others.

A flower is not valuable by its beauty alone. It should also be fragrant. Everybody likes a fragrant and beautiful flower. The life that we possess is more beautiful than the lives of other beings. Just like a beautiful flower. When virtue is added our life becomes useful to many others.

Just like fragrance is added to the flower. It is from the Dhamma School that the fragrance of virtue is added to our lives. Therefore let us be energetic to gather our friends, brothers and sisters who do not attend the Dhamma school and lead them to the Dhamma school on Sunday.

Therefore is an organization named "We are the Buddhist Children of Sri Lanka" which has been established in our Dhamma School. Therefore we have to proclaim with gladness that there is opportunity for every one of us to display and improve our attitudes.

Our grandfather always says: "Opening of a Dhamma School is the closing of hundreds of prisons." It is impossible to measure the strength that is added to our lives through the knowledge, understanding and activities imparted from the atmosphere of the temple and from the Dhamma School education.

If every child attends the Dhamma School and if all mothers and fathers send their children to the Dhamma School, they will share the happiness that we enjoy. Our country will receive a group of children blessed with Bodhisathwa (Supreme) qualities. Prisons are not necessary for such a society.

Activities:

1. What are the most basic sacred sites and buildings that a temple should have?
2. What are the qualities of virtue that you have absorbed through your attendance at the temple and the Dhamma school?
3. Write down five services that can be rendered through the Dhamma school to the village.
4. Deliver a speech on a meritorious event held at the Dhamma School with your participation.
5. What action can you take to induce your friends who do not attend the Dhamma school?

For Training :

Pin manda putun siyayak labuwat	nisaru
Guna neṇa belen yutu putumaya itā	garu
Eka pun sandin duruveyi lova gana	anduru
Neka taru resin elesata noma veya	duru

One may possess a hundred sons who are of little merit and idle.
Yet, the son who possesses virtue, wisdom and strength is the most eminent.
The single full moon dispels the thick darkness of the world.
But the darkness is not similarly dispelled through the constellations of stars.

(Subhāshitaya)

LESSON 2

THERE ARE THREE GEMS OF LIMITLESS VALUE

The words "Ruwan" and "Ratna" are used to denote gems. Gems are rare. Similarly they are of high value. For us Buddhists, there are three 'Ratna" equal in value to gems. They are the Gem of Buddha, the Gem of the Dhamma,(Doctrine) and the Gem of the Community of monks (Sangha). These three - fold gems are named as Triratna or as Tunuruwana.

On observing the five precepts, we seek the refuge of this Triple Gem by reciting, "I seek refuge in the Budhha" (Buddhan Saranan Gacchāmi)". "I seek refuge in the Dhamma" (Dhamman Saranan Gacchāmi), I seek refuge in the Sangha" (Sanghan Saranan Gacchāmi).

A firm self-confidence arises in a person who seeks refuge in the Tunuruwana-a confidence about one's own self happens. The mind is not confused, because of this very fact one does his work correctly and in time. No postponement. No disorder. He will be able to develop the ability of retention when he seeks refuge in the Thunuruwan thus cleansing his mind and studies.

It is possible to work with stimulation every day if rising early in the morning and seeking refuge in the Teruwan is made a daily practice before starting the daily routine. Bad dreams will not intrude one's sleep if he seeks refuge in the Teruwan before sleeping. Sleeping with comfort awakening with happiness on the following day. Our forefathers used to seek refuge in the Teruwan before starting any work, because they were able to reap good results from it. Even today the grown-ups don't forget to seek refuge in the Teruwan before starting any good work.

We have no refuge other than the refuge of the Teruwan. Let us seek the refuge of Teruwan contemplating on the virtues of the Teruwan.

The Buddha did not commit sins even in secret. Never did he utter untruths and slander. Never did he nurse anger. He practiced loving kindness equally to all. He helped the helpless. He displayed compassion equally to the human beings and all other beings.

Numerous and limitless are the persons who received his support. Gods, Brahmas and men worshipped him and venerated him because of these sublime qualities. I seek the refuge of my Buddha, who possesses sublime qualities and never to be compared to any other person in the world.

The Buddha Dharma (doctrine of the Buddha) are the expositions that the Buddha made upon realising with wisdom, the true nature of the world. It is not sufficient to know the doctorine, it is by compliance that results can be obtained. It is said that he who is ignorant of the doctorine is like an animal. If a flower possesses both beauty and fragrance its value is high. When our lives are arrayed with virtue and wisdom, they are like beautiful and fragrant flowers.

It is through the Dhamma that the fragrance of moral practice is added. The Budhha Dhamma which revealed the most sublime truth in the world is more valuable that all other Dhammas. I seek the refuge of that sublime Gem-like Dhamma Rathna.

The venerable monks who are the students of the Blessed One are the great community of Monks (Maha Sangha Ratna). They are named as Sons of Buddha (Buddha Puthra). They are endowed with noble virtues such as pleasant speech, avoidance of misconduct, working with others with partnership, helping others, friendly conduct, showing the right path to the others. That's why all persons of the world including gods pay homage and venerate them. I seek refuge in that sublime Sanga Ruwana (the Gem of the Community of the monks).

There are several ancient books containing valuable advice for us little ones to develop our lives in benevelanece. Books of poetry such as Subhāshita, lokopakāraya, Loweda Sangarāwa take precedence.

Loweda Sangarāwa was written by the Venerable Vidāgama Mahā Maithreya. His book begins with three poems that include the virtues of the Triple Gem and pay homage to the Teruwana. Let us recite them. We shall contemplate on the virtues of the Teruwana included in the poems.

1. Sethsiri dena maha gunamuhudānan
Sathhata vana bava dukata vedānan
Tit gananduru duralana dinidānan
Sit satosin namadim munidānan

2. Ema pamanin pevasu muni dena tatu
Mema hema dena balavai dekviya yutu
Tama tama nena pamanin dänagatha utu
Mama namadim sadaham pahadā situ

3. Sirimat bamba sirasehi pā pisinā
Seriyut maha mugalan piḷivelinā
Pilivet saru maha sangagana sobanā
Mudunat bända namadim bäti peminā

Meaning:

1. I worship with happiness in my mind the great Sage who is the vast ocean of virtue who provides all comforts and prosperity and the solace of Nirvana to everyone, the physician who cures the disease of Sansaric misery that affiicts all beings and who is the sun who dispels the thick darkness of wrong beliefs and gives light.

2. I pay homage with calm mind to noble Dhamma propounded upon understanding the exact nature of the world by the supreme Buddha through his wisdom in a manner that can be comprehended, examined, investigated and understood by everyone.

3. I worship with folded hands, with faith and devotion the comely and great community of monks (Maha Sanga gana), who are worshipped even by the Mahā Brahma, and who are coming down in succession from the generations of monks commencing from the venerable Sariputta and the venerable Moggallāna, and who possess an abundance of good conduct and virtue.

Activities

1. What are the uses that a person who always seeks refuge in the Teruwan can reap?
2. What are the examples that you can gather from the virtues of the Teruwana to illuminate your life like a gem?
3. Recite these poems correctly and memorize them.
4. Make it a habit to seek refuge daily in the Teruwan in the morning, and at night before sleeping.

LESSON 3

LET US COMMEMORATE THE VIRTUES OF THE MAHĀSANGHA AND WORSHIP

We worship the Teruwana while commemorating its virtues. Previously we have studied the Pali texts containing the virtues of the Buddha and the Dhamma. Today we will learn the text containing the virtues of the Gem of the community of monks (Sangha Ratna).

"Supatipanno bhagavato sāvakasangho
Ujupaṭipanno bhagawato sāvakasangho
G®āyapaṭipanno bhagavato sāvakasangho
Sāmīcipaṭipanno bhagawato sāvakasangho
Yadidaṁ cattāri purisayugāni aṭṭhapurisa puggalā
Esa bhagawato sāvakasangho
Āhuṇeyyo
Pāhuṇeyyo
Dakkhiṇeyyo
Anjalikaraṇiyo
Anuttaraṁ puññakkhettaṁ lokassāti".

The community of monks, who are the disciples of the Buddha, has entered upon the right path.

The community of monks, who are the disciples of the Buddha, has entered upon the upright life.

The community of monks, who are the disciples of the Buddha, walk in the right path.

The community of monks, who are the disciples of the Buddha, has entered the correct life.

The community of monks, who are the disciples of the Buddha, is worthy of adoration, worthy of hospitality, worthy of offerings and worthy of worship, and is an incomparable field of merit for the people of the world.

Let us recite correctly these poems containing virtues of Sangha.

1. Munindu desu vilasina
   Mahangu pilivet surakina
   Ariya aṭa sanga gaṇa
   Supaṭipannaya kiyā pevasina

2. Novak lesa sondinā
   Medum piliveta puranā
   Bevin sanga ruvanā
   Yutuy Ujupatipanna gunenā

3. Sanga medata enno
   Ari Atangi maga yanno
   Ñāyapatipanno
   Kiyā ebavin handin venno

4. Pudamin sivu pasaya
   Uvatanvalata sudusuya
   Ebevin sanga ganaya
   Kiyati sāmici patipannaya.

5. Dura sita regena ena
   Deyakin vuvada sedahena
   Pidumata nisi bevina
   Āhuneyyayi ariya sangagana

6. Palamuwa an semata
   Nisivana bevin pidumata
   Maha sanga ruvana seta
   Pāhuneyyayi anuwa dahameta

7. Utum sepa leba dena
   Danak dimata nisi vana
   Bevin maha sangagana
   Dakkhineyyayi kiyâ pevasina

8. Endili benda menavin
Pidumata nisiya säbavin
Sanga ruwana ebävin
Yutuyi anjalikaranai gunayen

9. Lova sedeheti dana
Pina namäti biju vapurana
Saru keta vana bevina
Anuttara pinketaya sanga gana.

(From the book titled " Daham Pasal Kalamanakaranaya")

Meaning:

1. The noble community of monks belongs to eight divisions. It follows the valuable practices as propounded by the Buddha and is declared as those who have entered the right path (Supatipanna).

2. The Gem of the Sangha sincerely and perfectly proceeding along the Middle path is vested with the virtue of entering the upright life (ujupatipanna).

3. It is named as walkers along the right path, because they come from the community of monks and proceed along the noble eight-fold path (Ñāyapatipanna).

4. The community of monks is worthy of the four-fold offerings and attendance. Therefore it has entered the correct life (sāmīcipatipanna).

5. The community of noble monks is worthy of the devotioned offering of things brought even from afar. Therefore it is called "worthy of adoration" (āhuneyya).

6. The great community of monks deserves precedence in receiving hospitality above all others. Hence it is called " worthy of hospitality" (pāhuneyya).

7. The community of monks is worthy of offer of alms that will yield sublime results, therefore they are referred to as "worthy of offerings" (dakkhiṇeyya).

8. Undoubtedly the community of monks deserves to be worshipped with folded arms. Therefore, they posses the virtue of being worthy of worship (a®jalikaraṇīya)

9. The community of monks is the incomparable and fertile field where seeds of merit (anuttaraṁ puññakkhettaṁ) can be planted by the faithful people of the world.

Activities :

1. Write down the virtues of the community of monks in proper order.
2. Memorize the text containing the virtues of the sangha and repeat correctly.
3. List the eight-fold noble community (ariya ata sanga gana).
4. Select and write the virtues of the sanga that you can practice in your life.
5. Accustom yourself to worship with five points of the body touching the floor whenever you pay homage to the Sanga ruvana.

LESSON 4

A PRINCE OF GREAT MERIT

Our great Buddha aspirant (Bodhisatva) was born as son to king Suddhodana, the reigning king of the city of Kapilawasthu in India and to Queen Mahāmāyā. The mother queen died after one week of his birth. Therefore he was nourished and looked after by his aunt, Queen Prajāpathi Gotami. The Brahmana pandith who visited on the date of naming the prince examined his physical traits and gave the name "Siddhārtha". The meaning of the name was "he who brings comfort to the people of the world".

News spread throughout the kingdom that a prince was born into he royal family. Having heard it, the ascetic Asita who was a teacher of king Suddhodana visited the palace to see the prince. King Suddhodana respectfully welcomed his own teacher and hastened to show his son, the prince to his teacher. A wondrous thing happened. The two soles of the prince knocked against the four head of the ascetic. The ascetic rose quickly from his seat and worshipped the prince. The king, the father, too followed suit. This is the royal father's first homage.

Sowing Feast

Agricultural pursuits in the city of Kapilawastu start with a ceremony. It is the sowing feast feral. The king participated in the sowing feast with his tiny son and the retinue army. The prince was seated on a seat prepared under a rose-apple tree close to the field and the protection of the nurses was arranged. The prince sat cross-legged on the seat and developed the meditation on the inhaled and exhaled breath (ānāpānasati). Quickly the nurses informed the king. The king was astonished on seeing this wonderful incident. "O son, this is my homage for the second time", said the king and worshipped him. Following the king every one of the assemblage of the people worshipped the prince with clasped hands.

Marriage

When the prince grew up he received education in arts from the teacher named Sarvamitra. Within a very short time, the prince was able to study the arts and science that were essential to a royal prince. As forecasts had lean made by the Brahamin Pandits to the effect that the prince would detest the life of householder, become a work and teach

Buddhahood, king Suddhodana did not allow any short coming in the comfort and luxury provided to the son. Prince Siddhartha living in luxury and fame married princess Yasodharā , the daughter of king Suprabuddha of the city of Devadaha. The two persons enjoyed royal splendor for thirteen years.

Goes to the Pleasure Garden to see in beauty

One day the prince left the palace to view the grandeur of the pleasure garden, with the minister Channa. On the way he saw an emaciated old man shambling along with the support of a staff. The prince looked at him with interest, and discussed about him with Channa. The prince was able to sea a patient groaning in pain on another day, and a procession of people shouldering a corpse on still another day. During all these occasions, prince Siddhārtha discussed with Channa and understood the real nature of life.

On another day he saw a recluse. "Look at him Channa ", he addressed Channa. "Sire, he may be an ascetic who is in search of a path to deliverance from this misery", replied Channa. "If I too can go along that path..." mused the prince. Meanwhile a messenger with a letter came from the royal palace. On it was written that a son was born to Yasodharā. From the mouth of the prince who was preoccupied with his desire to be a recluse came the instant vocal reaction, "A Rāhula was born, Another bond to the family state has arisen." The royal father, the king heard about it from the messenger and named the little prince as Rāhula.

Listening to the Lines of Appeasement (Nibbutapada)

On his return to the palace he heard a song, namely,

Nibbutā nūna sā mātā
Nibbuto nūna so pitā
Nibbutā nūna sā nārī
Yassāyaṃ īdiso pati

The meaning of this song, which was sung by a princess named Kisā Gotami is as follows:

"A mother who has such a son, a father who has such a son, a woman who has such a husband are undoubtedly appeased."

The prince who listened to this song, sung with a sweet voice, sent her the necklace that he was wearing as a gift.

The Great Renunciation (Mahābhinishkramanaya)

The prince entered the palace. Night approached. On that day too the female dancers customarily attempted to cheer-up the prince with dancing, singing and playing of musical instruments. But the Prince, absorbed in the four foretokens that he had seen, fell asleep. The female dancers, on seeing this, put away their musical instruments and fell asleep.

The prince awoke from his sleep. He saw the female dancer sprawling at various places. His disenchantment increased. He was determined to renounce luxuries of family life. He ordered to caparison the horse. He peeped into the chamber where Yasodharā was sleeping, and saw the little son Rāhula. The noble prince Siddhārtha boosted his courage, renounced all comforts and luxuries, crossed the kingdoms of the sakyas, the Koliyas, and the Mallas and reached the bank of the river Anomā. This journey of the Buddha aspirant is called the Maha Abhinishkramana (great renunciation)

Going in Search of Teachers

The noble Buddha aspirant spent his life leisurely, associating himself with lodgings in forest glades. He was unable to achieve any special development. The Buddha- aspirant sought the companionship of the famous teachers such as Ālāra Kālāma, Uddakārāma Putta in order to discover a path to understand the truth. "These teachers alone do not posses faith I too have faith," so thought he, "Like them I also have courage, recollection and concentration." He received learning well. He was able to attain the trances (dhyānas). However, he realized that they do not possess the path that he was seeking and left.It was with the objective of finding a new path.

Activities

01. Why was the Buddha-aspirant prince was named "Siddhārtha"?
02. What is the wondrous incident that happened on the day of the sowing Ceremony?
03. What is "Mahābhinishkramaṇa"?
04. Write 3 factors that you can learn from the childhood of prince Siddhārtha.
05. Illustrate one of the following incidents:-
    (*a*) The sowing feast
    (*b*) Introducing the prince to the ascetic Asita.

For training

Tubu tenaka sora saturan gata	nohenā
Esanda manā vat vaturen vala	nohenā
Kopa vuvat raja matidun gata	nohenā
Ugata manā shilpayamayi matu	rekenā

Meaning

It cannot be snatched away from its place by thieves and enemies.
It cannot be swept away by the raging waters
It cannot he seized by the enraged kings and ministers.
It is the learning of art and crafts that will remain safe in the future.

(Subhāshitaya)

LESSON 5

THE BODHISATVA (BUDDHA ASPIRANT) REACHES BUDDHAHOOD

Traveling about in Magadha, the noble Buddha–aspirant reached the city of Rājagaha. There he met king Bindusāra. The king was pleased at the very sight, he sought information, and came to know that the Buddha–aspirant was the son of King Suddhodana. The king requested the Buddha-aspirant to join him in the administration of his kingdom. The ascetic Siddhārta replied that he had no desire to enjoy the sensual comforts and that he was proceeding to meditate, and refused the invitation.

The Buddha – aspirant entered the village of Senani and saw an enchanting forest glade with a pleasing site covered with white sand. He thought that it was a fitting place for meditation and remained there.

The Buddha – aspirant lived on alms received as a mendicant. He reduced the number of feeding times systematically. The practice of taking food twice a day was reduced to one after some time. His aim was to discover the truth by sell-mortification. As time went on, he stopped taking food even once a day. He sustained his life through fruits etc. that dropped on the foot of the tree where he sat and nearby. But he was not able to reach his objective. There upon he further reduced the taking of food, and thought of consuming only the fruits that fell at the foot of the tree where he sat.

Now his body became emaciated. The frontal skin became glued to the skin of the back. His spinal bones looked like a creeper of seeds. His eyes had sunk in, like into a deep well. Some of the gods and deities thought that he had died.

The noble Buddha aspirant bore with dauntless courage, all pains resulting from the extreme afflictions of the body. He never thought of giving up. This is a noble quality of a Buddha-aspirant.

Undisheartened, he next developed the life-less trance. He stopped inhaling and exhaling from nose and mouth. He created extreme agony to his body. The Buddha-aspirant was able to bear it. He was unable to reach full enlightenment even after giving his body limitless afflictions that no one of the world would ever commit to his own body. He understood that self-mortification was not the path to full enlightenment, and rejected it also.

Thereafter with the bowl in hand he visited the district of Uruvela for alms, and started to lake food gradually. Some people who saw the ascetic coming for alms thought, "This ascetic did not accept food even that brought near him. Now he seeks alms because he had fulfilled his objectives" They were glad and offered delicious food.

The five ascetics who remained close to the Buddha aspirant and attended on him saw his new conduct. "He has forsaken the will to meditate", they thought and abandoned him. The Buddha aspirant partook of milk–rice offered by Sujata, a bankers' daughter of the village of Senani, went to the Esatu tree at Gaya . He prepared a seat under the foot of that tree and seated himself. The gentle full moon has spread it rays and has dispelled thick darkness of the world. The trees and creepers, burdened with flowers and fruits increase the beauty of the atmosphere thousand fold. The gods in heaven and the Brahmas of the Brahma world appear in the sky shouting "Sādhu, Sādhu!". They look like a canopy-spread along the sky. The noble Buddha-aspirant engrossed in medications, developed, during the first watch of the night the supernormal knowledge which enabled him to know his past lives (pubbenivāsānussati Ñāṇa) during the middle watch the supernormal vision to know the deaths and births of beings (cutupapāta Ñāna) and during the third watch the supernormal knowledge with regard to the total elimination of all passions (Āsavakkhaya Ñāna) He defeated the Māras and attained the incomparable perfect enlightenment (Sambudhatva)

Gods and Brahmas who assembled to see this wonder applauded with cries of Sādhū (welldone) The glorious day where on the perfectly Enlightened Buddha appeared in this world is the full moon day of wesak.

Activities

Satsara nangalā – tikatika selavi - sirimahabo himige
Manohara dalupat aturikile
Natagiya – telehi rasa nengunā sarāgi – jivanā
Sangamit meheni – dakune sākhā sirilaka gena ādā
Natay kola – vannama lesa mahabo sumihiri nādenā

(1) Why did the Buddha – aspirant not accept the invitation of king Bimbisāra join him in the administration of his kingdom?
(2) Why did the Buddha-aspirant give up self mortification?
(3) Explain through the character of the Buddha-aspirant that effort brings victory.

Mahabo Vannama

Velitala atare – himihita basinā – Neranjana nadiye
Gayā hisa – weda sita buduvuna dā
Tilohimi moksuva lada mohate – Samādhi bhāvanā
Hima kandu vetiye – sitala sevane – candana turu pihirā
Hepi ena – malmuvarada rasine
Suvanda musu – komala manda pavane getilā pāvenā

Meaning

Near the river Neranjanā that flows slowly among the sandy banks,
Sitting at Gaya Sīrsha he reaches enlightenment.
At the moment when the lord of three worlds
gained the comfort of deliverance by meditation and concentration
The pollen of the flowers wafting along the delicate breeze from the Himalayan mountains combing through the sandal wood trees
And cool shades, adding fragrance to the wind
Pretty Young buds, leaves and branches of the glorious Maha Bodhi
slowly rustle emitting musical sounds.
The sweetness of the tune of their dance, lively and passionate, is diffusing.
From the day when the Bhikkhuni Sanghamittā brought the southern branch of the Bodhi to Sri Lanka, its leaves dance even now at the Mahamegha gardens emitting sweet sounds of the Mahabo Vannana.

(Sri Candraratna Manavasinghe)
Komala Rekhā

LESSON 6

LET US BE FAMILIAR WITH WISE SAYINGS

Sādhu! Sādhu! Sādhu! (Bravo! Welldone!)

We shouted our adoration thus when the venerable young monk was being led in procession to the esplanade of the Bodhi tree. He was seated on a chair covered with a white cloth. All of us, with our lady teacher worshipped him touching the floor by five places of the body. We all sat down systematically on the mats that were spread.

"The venerable young monk has arrived here to tell you a story from the scriptures", said the lady teacher. "you should listen to him noiselessly". The venerable young monk started to tell the tale from the scriptures.

"Long ago in the city of Benaris, a king named Brahmadatta reigned. At that time, his chief minister was our great Buddha-aspirant. The king had a royal elephant. His name was Mahilāmukha. Remember his name Mahilāmukha. This elephant was very obedient, well disciplined. Suddenly there was a change in the elephant's behavior. He displayed fierce and brutal characteristics. He killed the keeper who came to tame him.

"The king came to know about the wicked behavior of the elephant. He directed the chief minister to examine about it and to take preventive measures. The Buddha-aspirant chief minister examined the elephant's body. There was no sign of any sickness. He pondered with wisdom too. He thought of getting information from other keepers. He came to know that a band of thieves were discussing about robbing for several days near the elephant kraal.

"The Buddha-aspirant realized what has happened. He conveyed to the king all the information. The task of taking preventive measures too was entrusted to the Buddha-aspirant. He advised the king to summon several virtuous Brahmins, seat them near the kraal and direct them to speak good words. The king did so.

"Several days passed. The elephant Mahilāmukha freed himself from the wicked nature and became docile as before. The king noting this change praised the wisdom of the Buddha-aṣpirant and rewarded him with many presents.

"I explained to you the Jataka tale Mahilamukha. This story shows that even within animals' changes are created by the words often heard by them. Words influence changes within ourselves . We shall accustom ourselves to utter good words and to listen to good words. It is then that we can become good children. Similarly we should avoid speaking bad words.

"The book of poetry "Sirit Maldama" states as follows regarding avoiding bad speech, practicing good speech and speaking the truth.

1. Kunusarupa nokiyanu
   Kelam vacana nokiyanu
   Vihilu boru nokiyanu
   Enum pada Kisiwakut nokiyanu

2. Borukīma Ketamaya
   Gerandi Kunatat nosamaya
   Etta nam kadimaya
   Melowa raja sepatatat utumaya

1. Do not utter obscene language. Do not slander. Do not utter lies as jokes. Never slight other
2. Uttering of lies is dirty, far beneath the decaying body of a rat-snake. Truth is magnificent –greater than kingship.)

The Buddha–aspirant never uttered lies. He did not utter bad words. Let all of us preserve that virtue of the Buddha-aspirant. Blessing of the Triple Gem to all of you!"

At the end of the recital of the tale from the scriptures we worshipped the venerable monk touching five places of the body on the floor. Two children of the class reverently escorted the young monk to the temple.

Activities

1. How did the Buddha-aspirant become aware of the reasons for the elephant becoming wicked?
2. What are the characteristics that a speaker of good words should have?
3. Dramatize the Mahilāmukha Jātaka story
4. Ask the adults to relate other stories illustrating the power of the word and be informed.
5. Practice good speech.

For training

1. Melovin paralovin viyayutu yahapatata
   Maga penvīma yana adahasa peratu kota
   Tepalanne nam piya tepulak miyurukota
   Mituran misaka saturo noma veti pihita

2. Kadu dahayakin vana ridumata vadā ralu
   Eka tepalakin vana ridumata veyi kekulu
   Manu lova dukin galavanu risi nam yahalu
   Piya vadanakin sanasanu satvaga siyalu

(Ven. S. Mahinda Thero, the Tibetan)

1. Those who utter sweet and pleasing words with the foremost intention of guiding others towards goodness in this world and the next are certainly friends and not enemies.

2. The pain inflicted by one word is sharper than the pain caused by tens swords, which is like a rose-bud in relation to the pain caused by a word. O friend, it you desire to free the world of human beings from misery, sooth the beings with a pleasant word.

LESSON 07

LET US CLEANSE OUR MINDS

In this class we practice and train three methods of meditation, namely the meditation on inhaling and exhaling (ānāpānasati Bhāvanā), the meditation on loving –kindness (Maitree Bhāvanā) and the mindfulness upon the Buddha virtues. (Buddhânussati Bhâvanâ)

When our garments, ornaments, bed covers, tables, chairs etc get soiled we use various methods to clean them. Meditation is used to remove the stains in minds. When the mind is stained, the words spoken are bad and actions done are wrong. It results in quick tempers, quarrelling with others and rough speech. When the mind is impure, one's happiness vanishes, he is full of turmoil. Amusements disappear along with the externally visible beauty.

Meditation cleans the mind. The child who practices meditation remains happy. He is healthy. He speaks good words because his mind is pure. He does good acts. Therefore he wins the love of every one. The practitioners of meditation are healthy. They also are physically beautiful. Their retentive ability is greater. Their behavior everywhere is noted as good.

Before meditating, it is important to get ready for it. It is difficult to meditate at disorderly and troublesome places. It is desirable to select a silent place separated form others. We will go to the courtyard of the Bodhi tree and sit there. We shall sit with sufficient space avoiding body contact with others. We may take an easy seating posture.

The male children may sit cross – legged. In the cross- legged posture one sits with the two legs bent, and two soles on the calves, the right hand must be placed on the left hand.

The easiest sitting posture for the female children involves bending both knees and keeping both legs on one side.

Today let us practice the meditation on inhaling and exhaling
(Ānāpānasati Bhāvanā)

Mindfulness upon breathing in breathing out is Ânâpânasati. Do not inhale with difficulty. Inhale and exhale in the manner that we usually follow. On doing this be mindful about the spot in the nose that the breath touches. When you turn your mind to the nose, you can feel the spot where in the nose the breath touches while coming in and going out.

Through this meditation, the confusion in the mind disappears, bad thoughts vanish. Helps the development of the intellect. As this is a physical as well as mental exercise, good heath ensues. Sit down in a comfortable posture and taking care not to have body contact with another person. Place your left hand on the right hand and keep your body straight. Avoid bending your neck downwards.

Close your eyes. Turn your mind towards inhaling and exhaling and do not let your thoughts turn here and there.

Step 1

Breath in with mindfulness.
Breath out with mindfulness.

If you feel that the mind has gone astray owing to some reason, immediately turn your mind again to the inhaling and exhaling process. (Duration 05 minutes.)

Step 2

When you inhale deeply he mindful that you are inhaling deeply. When you exhale deeply, be mindful that you are exhaling deeply. (Duration 5 minutes.)

Step 3

When you are having short inhaling, think that you are inhaling shortly. When you are having short exhaling think that you are exhaling shortly. (Duration 5 minutes.)

It is not easy to retain your mindfulness in the inhaling and exhaling process without allowing your mind to be diverted. Therefore, this has to be practiced for a long time. Engage yourself in meditating on breathing in and outfor about 15 minutes at home before you sleep daily. You will feel a big change.

Activities

(1) What is the meaning of mindful in inhaling and exhaling (ânâpânasati) ?

(2) Write down with the help of your memory the three steps of the mindfulness in inhaling and exhaling

(3) Engage in the meditation on inhaling and exhaling with your friends.

(4) Note down the uses obtained through the meditation on inhaling and exhaling.

For training

Dunniggahassa lahuno
Yattha kâmanipâtino
Cittassa damatho sâdhu
Cittaṁ dantaṁsukhâvahaṁ (Dhammapada – Citta Vagga)

Meaning

It is good to tame the mind which is difficult to hold in, transitory and falls wherever it likes. A tamed mind brings in happiness.

Aramuṇu soyâ	yana
Risi risi tanhi	gevasena
Sita damanaya	karana
Obata himi ve sepata	apamaṇa

It goes in search of objectives, loiters wherever it likes. The control of the mind by you will result in a lot of happiness.

LESSON 8

KHEMĀ BECOMES AN ARAHANT NUN

1 Netata rasanduna vana
Ruvin aduwak noma vana
Namin Khema vana
Diyaniyak vi Semage sit gena

2 Dambadivehi manahara
Sâgala namin puvatara
Nagarayehi siribara
Ä upanni pavara enuwara

3 Raju rajagaha Nuwara
Sedehewat vu pinbara
Namin vi Bimsara
Sarana karagati aga bisavakara

4 Veherata velurana
Dutuvat nirindu yana ena
Khemâva kisi dina
Giye neta asumata desana bana

5 Sitâ tama ruva gena
Ahamkârava sita mina
Tilakunu kiyâ dena
Buduhimita dos negi hema dina

6 Garukala budu banata
Eya madikamaki raju hata
Upâyak sihi kota
Yedi nirindā novi pasu bata

7 Veluvana asiriya
Gīrasaya hā musu viya
Musapatva deviya
Uyansiri nerabumata yomu viya

8	Samaga saha	pirivara
	Uyansiri vinda	manahara
	Munidu	sanarāmara
	Dutuva Khēmā balayi	netu hera
9	Khemāge sita	dena
	Mānaya bindina risi	yena
	Rumatiyaka	taruna
	Mavā penvu seka	vigasina
10	Budu himi lagin	sita
	Pavan salanā	vilasata
	Pe ruva netin	duta
	Bisava Khema vimatiyen	sita
11	Beluvama	devanganaki
	Netu tutu karana	rupeki
	Sitivili	jālayaki
	Ẹyage neta eyatama	muḷawaki
12	Gevni sulu	mohotak
	Edahiya noheki	dasunak
	Nometa	rumatiyak
	Etana dän viyapat	mehellak
13	Eda vetuni	vigasin
	Daradanduwa vi	sihisun
	Dutuwa e	dasunin
	Galgesuni khemāva	senekin
14	Lova harima	pudumayi
	Etivana savoma	netiveyi
	Aniyataya	niyatayi
	Eyata dahamehi aruta	vetaheyi
15	Divimanga	biyakaruya
	Ruva nam näsena	sulumaya
	Budu muva	vivara viya
	Kanata amayuru dahama	musu viya

16 Sedehe sit bomā
Daham rasa vinda nopamā
Kelesun sinda damā
Rahat mehenak viya khēmā

17 Neṇa guṇa vihiduvā
Bana manga lovata desuvā
Dana mana sanasavā
Namin agapat terani vuvā

18 Guṇa neṇa deka vadamu
Dahamata anuwa hesiremu
Lovata seth salasamu
Apit Khemā terani men vemu

Meanings

1. There was a daughter named Khēmā, who was not deficient in beauty, that was to collyrium to the eyes. She was beloved by all.

2. She was born in the famous imposing and wealthy city of Sāgala in India.

3. The king of the city of Rajagaha was Bimbisāra by name. He was faithful and full of merit. He married her to be his chief consort.

4. Khēmā saw the king going to and from the temple Veluvana. But she did not go to listen to the doctrine that was propounded.

5. She was conceited about her beauty and daily blamed the Buddha, as he instructed on the three characteristics (impermanence, misery and Soullessness).

6. This was an insult to the king who esteemed the discourses of the Buddha. The king thought of a stratagem and dauntlessly by put it into operation.

7. The splendour of veluwana intermingled with the sentiment generated by the songs. The queen was enchanted and was inclined to see the beauties of the garden.

8. With her retinue she enjoyed the delight of the beautiful garden Khemā saw the great sage revered by gods and men and gazed at him.

9. The Buddha was aware of the thoughts of Khemā, and desirous of braking down her conceit, immediately created a young and beautiful woman.

10. With her eyes Khemā, the queen saw the form in the pose of fanning the Buddha standing near him. Khemā stood there in amazement and stared.

11. She seems to be a goddess, a form enchanting the eyes. Her (the queen's) thoughts were confused. Her mind was a deception to her ownself.

12. A moment elapsed. The scene was unbelievable. There was no beautiful woman, but instead there stood an old woman.

13. The old woman fell down at once, unconscious like a limb of firewood. Looking at the spectacle, Khemā was at once nonplussed.

14. The world is astonishing. All who came into being become non existent The impermanence is certain. She understood the meaning of the doctrine.

15. The life path is tearful. The form is subject to extinction. The Buddha's mouth opened, and issued forth the doctrine which was ambrosia to the ears.

16. Khemā developed great faith, appreciated the flavour of the doctrine, destroyed defilements, and became an Arahat Bhikkhuni.

17. Spreading out wisdom and virtue, she propounded the discourses of the Buddha. She became the Therini who was foremost in wisdom.

18. We shall develop both virtue and wisdom. We shall behave according to the doctrine. We shall bring comfort to the world. Let us be like the Venerable Khemā Therani.

Activities

1. Why was Queen Khemā reluctant to see the Buddha?
2. What is the feeling that Queen Khēmā had on seeing the pretty young woman gradually decaying?
3. Give a speech on the venerable Khemā Therani.

For Training

1. Karal pesi yana	ihalata
Nemei Goyam gasa	pahalata
Guna neṇa vedivana	taramata
Nihatamāni vemu	hemavita
2. Bol karalin pirunu	goyama
Nonemi pavati	ujuvama
Neṇa guṇa aduwana	hemagema
Mānaya vediveyi	nitarama

Meaning

1. When the pods of the paddy goes up in maturity, the stalks stoop. Let us be humble in proportion to the growth of our virtues and visdom.

2. When the growing corn is full of barren pods, it remains straight without stooping. Pride grows more in proportion to the decrease of virtue and wisdom of every one.

LESSON 9

LET US BE COURAGEOUS IN DISTRESS

Compere : Long ago, a king named Brahmadatta of the city of Benaris in the region of Kasi was ruling in that kingdom, when our great Buddha-aspirant was born in a family of a leader of a company of traveling merchants. He became the chief of a company of traveling merchants and was on the move in five hundred carts selling goods.

The great Buddha–aspirant thus traveling selling goods, reached a deadly desert. He thought that he had already traveled forty nine yojunas across the deadly desert and that therefore it would be possible by one night's travel to reach an oasis. Accordingly he directed his team to throw away firewood and drinking water stored in the carts so that they would be lighter. Thereafter he departed with the caravan.

Saṁkha : No sign of a human settlement. How far should we travel in this desert? Lord, the eye lights on the desert in all directions.

Leader : What you say is true. We have traveled forty nine yojunas guided by astronomical calculations. We have only to travel one yojuna. I believe that we can reach the expected place by day-break.

Saṁkha : You may be correct … But…

Leader : What is it Saṁkha? Do not hesitate to tell. It seems that you are trying not to utter something.

Saṁkha : Lord, we all are fatigued because we have crossed the desert for several days.

Leader : It is not that I am ignorant of it, Saṁkha.

Saṁkha : We cannot go back. We should push to the front. The bodies of some people are weak, because of over-exertion.

Leader : It is true, Saṁkha . But there is nothing for them to fear. There is only a short distance to travel.

Compere :

Dina gaṇanak gata	vunā
Kem bimakata lan	vunā
Bosat nāyaka	tumāge
Hite satuta	vedi vunā
Eka gavvak yā	yutuyi
Elivena vita yā	hekiyi
Gelbara adukara	yāmata
Nāyakayage	adahasayi
Diya puravā gena	yana
His kara diya	bhājana
Lihilva gäl	yannata
Läbunā hematama	ana
Vehesa nisā	hemagema
Net piyauni	havasama
Gonunata siduvuni	yana
Yannata manga	denagena
Ninden neta	mudavalā
Avadiva viparam	kalā
Kenbima veta	āveyayi
Beluvā tatu	vimasalā
Taru keta mutu keta	vage
Ālokaya dena	range
Venasak nehe pera	dine
Nevati siti täna	vage
Nevati siti pera	dine
Salakuna deka	vigasine
Sekayen vimasā	sitiyā
Kumakda me	sidu une

Meanings :

1 Several days passed by,
Drew closer to an oasis
The Buddha to be leader's happiness
Increased.

2 There's one more gavuva to go
Can cover it by dawn
To lighten the load of the carts
Was the leader's intention.

3 Everyone got the order
To empty the vessels full of water
And to lighten the carts.

4 Eyes of all closed early in the evening
Owing to exhaustion
The bulls had to go, and
To know their path to traverse.

5 They freed their eyes from slumber,
Awoke and investigated
"We have come to the oasis", they thought
And examined the position.

6 In the constellation of stars there is no change
shining like pearls and giving light, from that of the previous site.

7 They saw the marks of the previous day's stay
With suspicion they examined,
As to what has happened.

Saṁkha : O Leader of the caravan, what is this wonder! Seems like we have returned to the place where we rested last night.

Leader : You are correct, Saṁkha. Owing to the severity of our exhaustion our eyes closed involuntarily. Our intellect too was weekend. The bulls have traversed without directions regarding the route. Seems like they plodded a short distance and returned to the very place where we rested yesterday.

Saṁkha : O Lord, now… now what shall we do? There is no firewood, no water etc. I fear that we will have to die of starvation!

Leader : It is cowardice to be frightened or to run away, when a disaster is sighted. Don't be afraid! I shall see to it that your lives will not be imperiled.

Saṁkha : Is it true, my lord…. You are ….?

Leader : What is the use of telling an untruth? Go now… console the others!

Saṁkha : Yes… Yes… excuse me.

Leader : (Thinks) There is no use of being penitent . I shall think of a device to save lives. It is useless to start traveling in the morning because all are afflicted with exhaustion and starvation.

Compere : Then the leader of the caravan, thinking that if he lost his courage the lives of everyone would be in peril, was walking up and down to ward off any demoralization of his mind, when he saw a bush of arrow-grass. "A plant like this cannot grow in the dry sandy desert, he thought with conviction. "There shall be even a drop water under it." He directed to bring a memoty and to dig at the place where the bush of arrow grass grew. He started digging. Under the caravan – leaders deduction, all of them together sank a large well about 60 cubits in depth.

Pramita : I think that it is useless to dig any more. My whole body trembles. We all are left with nothing but pain and penitence.

Saṁkha : It is true, Pramita. No one has any hope for life now. But some others have not lost their faith in the leader yet.

Pramita : Although the exhaustion is limitless, it is not that weare lacking in something to be happy, Saṇkha.

Saṁkha : Wh......... what? Are you chattering with mortal fear?

Pramita : No, my friend. I am not chattering with distraction. Look at our leader unshaken like the Mahā Meru mountain. Isn't it a consolation?

Saṁkha : Certainly yes, my friend. I feel a gentle happiness, although I did not divulge. (With wonder) Ah! Look! Look! Look over there! The leader was thinking so far, but now..........

Pramita : He seems to have decided on some thing. He scales down the well. We shall closely watch to see if there is any thing we also can do.

Compere : The leader of the caravan who scaled down the well, was convinced that water was flowing under the rock. Stepping on to the rock and bending down, he examined the sound of the flowing of water. He heard the sound of water flowing under the rock, climbed up with gladness.

Leader : My friends, I know that all of you were ready to die having lost your will to live. You retreat is not unreasonable. But retreat will not satisfy all your ambitions. All should throw away exhaustion and get together. A current of water is flowing underneath this rock. Each of you lake this sledge hammer and strike as hard as you can.

Compere : Upon the directions of the caravan leader, each one of the carters, inspite of the loss of strength with firm determination, stuck there strokes from the sledge hammer. But they could not crack the rock. All of them were discouraged and lay about sighing.

Leader : (Summoning his chief assistant) My friend, if you loose courage all of us will have to perish. Strike a few more blows with this sledge – (hammer the assistant takes hold of the sledge hammer and strikes a few blows) (panting): Now … I feel extremely tired. All of my body trembles. But I shall not despair. It seems that there is a crack on the rock. Perhaps it will break open if I strike a few blows to its very center.

(With astonishment) It is alright now.. A few more moments, and the rock will crack. If you try and try, is there any thing that cannot be achieved? Ah.. It is alright now. Ho! My friends! Ho! Ho! Come here my friends!

Saṁkha : Our lives are saved, because our leader did not forego his endeavor and because his assistant came forward to help. Now let us drink water as we wish, and let us be cheerful.

Compere : All persons drank, bathed, filled the vessels with water, cooked rice and prepared gruel etc, consumed to their heart's satisfaction. They engaged themselves in trading and earned large profits. They spent there lives with happiness, enjoyed the maximum span of age, and died. It is clear that it was possible to be successful and save the lives of all because the caravan leader acted with persistant vigor and circumspection. The Buddha who related this Jataka tale Vannupatha declared that the caravan leader who resorted to wise ways to save the lives of everyone was himself who has now attained Buddhahood.

(Vannupatha Jātaka)

Activities

1. Write down three good leadership qualities discernible in the caravan leader.
2. What are the characteristics that should be given due recognition in appointing a leader according to this story.
3. Dramatise this story at the Dhamma School.
4. Make it a life habit to face any distress with courage.

For training

Bādhā pemini vita
Novi alasava pasu bata
Vīriya gena hitata
Weda kirimen hekiya dinumata

Meaning

When obstacles appear, one should not be inactive and retreat, but should with perseverance strive to win.

LESSON 10

WATER IS MY WEALTH

Today our Venerable Chief Thero visited our class. According to his directions we prepared the class in a semi-circular pattern. We worshipped him and sat dawn.

"Do you know where the trip of the Dhamma school on this occasion will target?", asked the venerable chief Thero from us," All of you know it. Is not that so?'

"Yes," we replied. " The venerable young bhikkhu told us that we would go to Dambulla, and visit Avukana, and Vijitapura and return."

"very well. You said you would visit Avukana. When the mention is made of Avukana, we remember the existence of a tank. Have any one of you heard about its name? Oh!... Only one has raised her hand. Yes, child, give me the reply."

"Venerable sir, is it Kalāwewa?"

"very well." The venerable Thero expressed his pleasure about the reply of Nayomi.

"You should know in advance the places we will see in this trip from the venerable young bhikkhu. Then when you see the places you will remember them well. Today I shall give you children some information about Kalāwewa. Although we name it as Kalāwewa, there are two tanks. They are Balalu Wewa and Kalāwewa. These two tanks have joined.

" Venerable Sir, is the Kalāwewa very large?," asked Madhushikā.

"Yes, children, the bund of this tank is three and three quarters miles long. The height of this bund is forty feet. The tank's area of extension is six thousand and three hundred and eighty acres. You can imagine how large it is, is that so?"

Caturanga stood up. "Venerable Sir, when was this constructed? Who constructed it? I would like to know."

"This is a very good question. Our original kingdom was at Anuradhapura. Long ago this country was ruled by Sinhalese kings. Some kings constructed tanks to amass the

rain water for agricultural purposes. The number of tanks so constructed was so large, that Anuradhapura was known as "the kingdom of tank construction." Now this son asked me who constructed Kalāwewa? Kalāwewa was constructed by a king named Dhātusena.

There is a lot of information both entertaining and valuable about this Kalāwewa. I cannot tell about all of that today"

"Venerable Sir, are all tanks filled up with rain water only?' It was the question raised by Pramod.

"Not all tanks are filled up with rain water. A large number of tanks are constructed, centred on the natural springs of water, which are located for the purpose. Similarly there are some tanks that have been formed by obstructing streams and allowing them to fill the tanks. The Kalāwäwa is such a tank. It has been formed by damming the river Gona with a bend. Not only that. Water fills in to the Kalāwewa from the stream called Hevan Äla and the north western slopes of Matale."

Maheshi asked a question. "One day our grandfather told that there were at that time engineers who were cleverer than the ones of the present day. Venerable Sir, is it true that the ruins seen when we visit Polonnaruwa are quite astonishing"? "Certainly yes, daughter. The people of the present day cannot even imagine how our forefathers accomplished what they had done. It is so very wonderful. Water is taken from that Kalā wewa to the Tisawewa of Anuradhapura along the stream called Yodha Äla, It was also constructed by king Dhāthusena. This stream is fifty four miles long. It has been constructed with a gradient of water flow for the first seventeen miles at the rate of six inches per mile. It has been done so on consideration of the height of the sites of both Kalāwäwa and Tisawewa. The folk tradition is that when Kalāwewa overflows its water recedes to Tisawewa, and from Tisawewa when it overflows to Kalāwewa.

"Venerable sir, the kings of long ago like Dutugemunu and Valagambā had built temples and monasteries too. Had king Dhātusena constructed only the tanks?" asked Chā mara.

"This son has asked a good question. I told at the beginning that the sight of the sacred image at Avukana brings to our minds Kalāwewa . The sacred image at Avukana, is a most magnificent creation sited close to Kalāwäwa. It was built by king Dhātusena himself. Not only that. He had built a large number of temples like the Vihâr at Kalāwewa, the temples of Dakkhinagiri and Mahiyangana. The Lovamahapasada, which had been built

at Anuradhapura to conduct disciplinary proceedings of the monks, was repaired by this king. The books of history mention that he conducted a procession to commemorate the great Arahant Mahinda Thero."

"Venerable Sir, we all like to know about one of the entertaining things that you mentioned," said Caturikā.

"Good. I shall tell you about one entertaining incident about king Dhātusena himself. He had two sons. They were Mugalan and Kāsyapa. When they grew up, their father was very old. One of the ministers told prince Kāsyapa that his father had a large treasure which the father was unwilling to give him and told him to ask for it. Prince Kāsyapa was fond of it and sent the royal officers to force the father even by killing him, to reveal the site of the treasure. When the old king the father said there was no such treasure, they did not believe him. When they persisted King Dhātusena said to them to lead him close to the Kalā wäwa to show the site of the treasure. The royal officer did so: The king remained continued to gaze at the tank. After some tine, he extended his arm towards the Kalāwewa. The statement of the king made on that day is expressed in poetical terms as follows by the venerable Mahinda Thero, the Tibetian national



1. Pivisi pora pitiyata
Maha seneviyaku vilasata
Wewata ata dik kota
Mese kī ehi unnu pirisata

2. Me hera nidan mata
Nati bava topage rajuhata
Topata risi lesakata
Kiyaw metepala idiripat kota

Meanings

1. Like a great general entering the battle ground, he extended his arm towards the tank and told the crowd who were present thus.

2. Tell your king that I have no other treasure than this, in any manner you like.

"There is a lot of entertaining information like this. These sons and daughters will come across them when you read books. O children, our kings built large tanks and dams to develop the country. They built hundreds of temples and monasteries to develop the dispensation of the Buddha (Buddhasāsana) and to nourish the people with qualities of virtue. Therefore our country shone with splendour. The names of those kings will perpetuate. You children must determine to serve the country of our birth and our nation as much as possible. You should be active not only to become good persons by protecting the doctrine but also to propagate the doctrine among the others. We shall follow the footsteps of these noble kings.

"Now then, I wish the protection of the Triple – Gem to all of you, sons and daughters!"

"May the same protection shine on yourself too, Venerable Sir!

(Information is taken from the books "Sri Lānkeya Itihasa Taranga" and "Mahinda Prabandha."

Activities

1. What are the main sources of water, filling the Kalāwewa?
2. Why should we honour king Dhātusena?
3. What are the examples that you have learnt from the character of king Dhātusena?
4. Let us be accustomed to safeguard water, air, trees and creepers.
5. Deliver speech on the topic "The exploits of our ancient forefathers"

LESSON 11

WE SHALL NOT ROB OTHERS' POSSESSIONS

Man is considered as the most intelligent living being of the world. All of us have an invaluable wealth. It is our mind. Man will reach the highest points by acting according to good thoughts, and to the lowest point when his thoughts are weakened.

Taking others' possessions unlawfully or by force is robbery. It is a sin. Man turns towards robbery when bad thoughts arise in the mind. We have learnt that one will suffer punishment if he commits a sin. There is a story to the effect that someone who stole a dress of a friend as a joke had to suffer punishment. Robbery should not be practised even as a joke. The venerable Vidāgama Maitreya Thero, who composed Loweda Sangarā wa describes in poetry, the punishment that had to be endured as a result of the robbery committed as a joke.

Keliyata kadak sangavā yahaluwaku gene
Elikota nevata dun minisekuta etekine
Vili vesmak nolebini dev vunat ane
Keliyatavat nokarav sorakamak dene

Meanings

A man who stole a dress of a friend in just and disclosed and returned it, did not receive, owing to it a dress to cover his nakedness although he became a god. Therefore, do not commit robbery knowingly even as a joke.

Robbery can take place in various ways. Obtaining something by deceiving someone, faulty weighing and measuring, deceitful selling of old articles in the guise of new ones, receiving money for fraudulent chants etc. belong to the category of robbing or stealing.

Everyone living is in need of clothes and adornments, houses, money, property, vehicles etc. Everybody likes to safeguard and use things earned with great effort.

Places like the society hall, community center, temple, school, hospital, post office are considered as public places. They have been built with the support of all of us. The

property of such places is considered as public property. Property owned by each individual is termed personal property.

Some people rob. They give reasons too for it. Whatever said and done, robbery is not a good practice. I like my possessions. I will be sad if someone robs them. I cannot forget how I cried when my pen, pencil and book were lost. Like me, others too like their possessions. When their possessions are lost they feel miserable. Therefore robbery of others' possessions should not be committed.

If everybody thinks like this and fulfills his/her responsibility robbery will disappear from our society. Taking something owned by others without informing them as well as supporting those who commit it are included in the act of robbery.

He who commits robbery loses the confidence of others. He loses his self-respect. Receives blame and censure. He lives always in fear and agitation. Suffers punishment too. Sometimes he may lose even his life. In this world he suffers punishment, and in the next world, he suffers in hell.

Most people evince little interest in protecting public property. That is why the electric lamps, tiles, roofing sheets etc. of the society hall and the school of the village are removed or shattered. There are accessions when bad actions such as scratching and breaking the seats of the bus or the train used for travelling, are committed. There are people who carelessly use the public baths, lavatories etc. befouling them.

In observing the second precept of the five fold virtues, we promise to abstain from grabbing other peoples' property as well as to protect the property belonging to others. Protecting the property owned by others regarding it as self-owned is a higher human trait, a human quality and a virtue of the Buddha to be. Let us accustom ourselves from our childhood to protect property owned by others.

Activities

1. What are the miseries resulting from robbery?
2. Write down the actions that you can take to prevent your friends from grabbing other peoples' possessions.
3. Write down five sentences on the topic, " Let us abstain from robbing"

For Training

Balayen vat kisiyam sora	sitakin
Siyatin vat den vu	upadesakin
Parasantaka deya gata	sorakamakin
Nirayen nirayata pemineyi	etakin

(Loweda sangarāva of the Venerable Vidāgama Maitreya Thero)

Meaning

If a person takes hold of others' possessions through robbery with the intention of stealing, using force, or with own hands or through directions, he will pass from hell to hell.

LESSON 12

FIVE PRECEPTS AT ALL TIMES – EIGHT PRECEPTS ON POYA DAY

The most number of students of our Dhamma School observed precepts on the previous full moon day. After administering precepts and paying homage (to the Triple Gem), the breakfast was presented by the Ladies Society. The Venerable chief Thero came to the Preaching Hall. "Our little devotees kindly go over to the esplanade of the Bodhi tree," "he informed us," with great restraint and sit there". We went to the esplanade of the Bodhi in a procession and sat down there. Within a short time, the venerable chief thero came to preach the doctrine to us. He was received by everyone paying homage with folded hands and touching the floor with five points of the body.

"Children of great merit, today the most of us of the Dhamma School have observed precepts. I too am pleased by it. There are persons here who observe precepts for the first time. I wish to tell you today some facts about the precepts, for the information of all.

"The precepts tame (people). What are tamed? Our body and speech, These two. All of you must keep in mind that precepts (sila) means the taming of the body and speech. The Buddha has taught us about what should be done and what should not be done. What should be done is called moral conduct (cārittra sila) and avoiding going what should not be done is called avoidance of misconduct (Varitra-sila)

"At the time of the appearance of the Buddha, some people observed precepts. It was during one phaseof life. All Buddhists should observe precepts through our lives. The precepts that should be observed on all days by the laity is the five precepts. Therefore they are called the constant precepts (nitya sila)"

"Venerable Sir, do the five precepts bring about avoidance?" asked Bhagya worshipping (the chief Thero) with folded hands. "Then what are the things that should be done?

"This is a very good question. Not only you, sons and daughters, but the adults too think that precepts are well-observed by avoiding the committance of sinful actions. But the precepts are perfected by both the avoidance of what should not be done and the doing of what should be done. While abstaining from taking life (prānaghāta) one should develop affection and compassion towards the others. It is good to abstain from taking

what is not given to one (adinnādānā), similarly one should protect the property of others. It is only by not doing things that should be avoided, and by doing things that one should do, that the precepts (sīla) are completed.

"Good! Now we will read the five precepts with their meanings and learn.

1. I undertake to observe the precept of abstinence form taking life
   (Pānātipātā Veramaṇi SikkhāpadaṁSamādiyāmi)

2. I undertake to observe the precept of abstinence from taking with thoughts of stealing what is not given to me.
   (Adinnādānā veramaṇi sikkhāpadaṁsamādiyāmi)

3. I undertake to observe the precept of abstaining from adultery.
   (Kāmesu micchācārā veramaṇi sikkhāpadaṁsamādiyāmi)

4. I undertake to observe the precepts of abstaining from telling lies.
   (Musāvādā veramaṇi sikkhāpadaṁsamādiyāmi)

5. I undertake to observe the precept of abstinence from taking liquor and drugs that cause intoxication and indolence.
   (Surāmeraya majjapamādaṭṭhānā veramaṇi sikkhāpadaṁsamādiyāmi)

Today all of us have undertaken to observe a precept higher than the five precepts. It constitutes eight precepts. Now we shall read them with their meanings.

1. I undertake to observe the precept of abstinence from taking life
   (Pānātipātā veramaṇi sikkhāpadaṁsamādiyāmi)

2. I undertake to observe the precept of abstinence from taking, with thoughts of stealing, what is not given to me.
   (Adinnādānā veramaṇi sikkhāpadaṁsamādiyāmi)

3. I undertake to observe the precept of abstinence from unholy and impure living
   (Abrahmacariyā veramaṇi sikkhāpadaṁsamādiyāmi)

4. I undertake to observe the precept of abstinence from telling lies
   (Musāwâdā veramaṇi sikkhāpadaṁsamādiyami)

5. I undertake to observe the precept of abstinence from taking liquor and drugs that cause intoxication and indolence
(Surāmeraya majjapamādatthānā veramaṇi sikkhāpadaṁsamādiyāmi)

6. I undertake to observe the precept of abstinence from taking meals at the wrong time
(Vikālabhojanā veramaṇi sikkhāpadaṁsamādiyāmi)

7. I undertake to observe the precept of abstinence from participating in dancing, singing, playing musical instruments and visiting wriggling shows, as well as from bearing and adorning with flowers and perfumes.
(Naccagîthavādita, visūkadassana, māla gandha vilepana dhārana mandana vibhūsanaṭṭhānā veramaṇi sikkhāpadaṁ samādiyāmi)

8. I undertake to observe the precept of abstinence from using high beds and luxurious beds
(Uccāsayana mahāsayanā veramaṇi sikkhāpadaṁ samādiyāmi)

How great is the affections of a mother to her children? She is always on the lookout for any distress or trouble. Protects lovingly. Likewise one should be attentive to the precepts too. Our bodies often turn towards immoral conduct. This is why all find it hard to observe precepts. For that you must have will-power. There is a lot of results that people who observe precepts obtain. The minds of the virtuous are pure. Therefore, results in less sickness. Is not good health the highest gain that we get? The virtuous persons enjoy good health. Misdeeds are not committed because of the observance of precepts. No harassment, no troubles for others. Therefore, the number of affectionate friends increases. The virtuous are accepted and respected by many people. Fame extends. They can win the confidence of many people. Many persons cannot go before a gathering of people without fear or doubt. The virtuous have no such fear, and can go before any type of gathering. Virtue supports education. The ability of retention increases because the mind is pure.

If you children practice the observance of precepts and get accustomed to it, it will be greatly helpful when you grow-up. You will enjoy good health. Our Buddha-to-be observed precepts very well in all his existences. Children with the qualities of a Buddha to-be observe the precepts well. You should try to protect the eight fold precepts that you have undertaken to observe today as best as you can. You have learned a lot about virtue. May all of you have the Triple-Gem as refuge!"

At the end of the discourse, all worshipped the venerable Thero with folded hands and touching the floor with five points of the body, and obtained leave.

Activities

1. Write down in order the meaning of the five precepts in English.
2. What are the uses of being virtuous?
3. Gather information about people in your area who suffer misery owing to non-observance of precepts.
4. Write down the eight-fold precepts in order.

For training

1. Pansil rakina aya
Varadata noyannomaya
Satuta hā sāmaya
Rendeyi pavatina vitadi sīlaya

2. Ata sil rakinnata
Hekinam pohoya dinayata
Delowa sepa lebumata
Magaki kawadat lowe satahata

3. Pansil rakina daruvo devlovata yati
Paspav karana maruvo niraya puravati
Pinpav nodena keruvo nam päsuteveti
In sil rakivu suruvo nam ohuma veti

(The Venerable Pelene Siri Vajirañāṇa Mahānāyaka Thero)

Meanings

1. Those who observe precepts never commit wrongs. Contentment and peace pervade when virtue flourishes.
2. If the eight-fold precept can be observed on the pohoya days, it is a path for the beings of the world to secure the comforts of heaven.
3. Children who observe precepts, protectively go to heaven, while the murderous persons who commit five fold sins fill the hells. Those who acted in ignorance of sins and merits will regret. Therefore observe precepts. It is they who are clever.

LESSON 13

THE THERINI, FAMOUS AS UPPALAVAṆṆĀ

1.	Situ kulayaka	sevata
	Upul veni pehe wū	gata
	Kumariyaki pähä	pata
	Upulvan yayi pataḷa dasa	ata
2.	Pemini nisi	vayasata
	Rūmat dū	kumariyata
	Mawpiya	kemettata
	Yojanā viya vivā	vīmata
3.	Kumaruveku ata	gena
	Paskam suwaya	valandana
	Gihi sepaya	kisidina
	Nomäta satutak eyata	etivana
4.	Gihigeya	rendennata
	Neta kemattak mā	hata
	Enisa	peviddata
	Denna avasara māpiyani	mata
5.	Degurun depā	venda
	Avitili kelen iki	binda
	Lada avasaraya	meda
	Pitat vuvā satuta	podi benda
6.	Sedehe guna	pirunu
	Meheni aramaka	rendunu
	Eya viyehi	turunu
	Meheniyak vi nuwana	vedunu
7.	Bana bhāvanā	vata
	Nibanda tama sita natu	kota
	Besa lovturu	magata
	Lebi magapala keles neti	kota

8. Idi gunen agapat
Teranin atara nenavat
Palamu tena lebagat
Ege kitugosa dile tavamat

9. Theraniya upulvan
Dilena nena guna baranin
Agasav tanaturen
Pidum lada eya vadimu betiyen

10. Pera ek at baveka
Padumuttara budun deka
Upul mal gena neka
Pudâ petuve peheya upulaka

11. Lebagati pin palaya
E upulvan teraniya
Giyot maga äya giya
Urumavanne amā rasamaya.

Meanings

1. In the family of a banker of the city of Sāvatthi, there was a pretty princess whose body was of the color of blue lilies. She was widely know as Uppalavannā- beauty whose complexion is of the color of blue lilies.
2. A marriage proposal had been made on parental wishes to the beautiful princess who had come of age suitable for marriage.
3. But she never had any desire to give her hand to a prince and to enjoy the five-fold sensual pleasures and the comforts of a lay life.
4. "O my parents. I have no desire to remain in the lay-life. Therefore grant me permission to become a nun".
5. She repeatedly made her plea tearfully sobbing at the feet of her parents and worshipping them. In the midst of the permission so obtained she went forth in great happiness.
6. She was full of faith and remained at a nunnery. At her young age, she became a Therini with matured wisdom.

7. She turned her mind always towards doctrinal discourses and meditation. She traversed the supra-mundane path, destroyed defilements and obtained the fruits of the path.
8. She became the foremost among the wise Therinis with psychic power. Her illustrious fame reverberates even now.
9. The venerable Uppalavannā Therini, adorned with shining wisdom and virtue was honoured with the designation of female chief disciple. Let us worship her with devotion.
10. Previously in one existence, she saw the Buddha Padumuttara, picked several blue lilies and offered them, and aspired to possess a complexion of the color of blue lilies.
11. That Venerable Therini Uppalavannā obtained the effect of that meritorious action. If we travel along the path that she took, we will receive the same flavor of ambrosia (nirvāna)

Activities

1. Why was Uppalavannā so named?
2. Why was she reluctant to remain in the lay-life?
3. "Meritorious actions will result in the receipt of comforts" How can this statement be proved from the story of Uppalavannā
4. Dramatize the story of Uppalavannā
5. Engage yourself in meritorious actions whenever possible, and note them down in your book of Good Conduct.

For training

Puññaṁ ce puriso kayirā
Kayirāthetaṁ punappunam
Tamhi chandaṁ kayirātha
Sukho puññassa uccayo

Meaning

If a person were to engage in meritorious actions, repeats such actions willingly, the accumulation of merit increases comfort.

Pinkam karana vita
Kalayutu kemattenmayi
Yali yalit kala vita
Sepaya vedivanu niyata ve mayi

Meaning

When we engage in the conduct of meritorious actions, they should be done with willingness. If they are repeated, it is certain to increase happiness.

LESSON 14

LET US DEVELOP LOVING - KINDNESS

Today we train ourselves to develop the meditation on loving-kindness in which we have been coached earlier.

Loving kindness is friendship and kindness. It is not easy for everyone to evince friendship. The meditation on loving kindness accustoms persons to do so.

The Mettānisansa sutta (the discourse on the good results of loving kindness) indicates that a large number of good results are received by those who develop loving kindness. A large number of results such as sound sleep, awakening peacefully from sleep, not having bad dreams, pleasing even to the non human beings, pleasing to humans, receiving protection from gods, unaffected by poisons etc. are obtained.

The text of the meditation on loving kindness are depicted in many forms. The most suitable method is to develop loving kindness on ones own self and therefore on others.

Now let us develop the meditation on loving kindness

Sit down and arrange yourself in a comfortable posture which is suitable for meditation. Keep your right hand on the left hand, and sit keeping your body straight.

1. First step

All of you read out each of these sentences.

May I be without enemity!
May I be without anger!
May I be free from misery and afflictions!
May I be free from fear and danger!
May I be happy and comfortable!
Like myself, may my noble parents and teachers,
be without enemity !
be without anger!
be free from misery and afflictions!
be free from fear and danger!
be happy and comfortable!

Like myself, may my affectionate ones, impartial ones, unkind ones and all beings,

be without enemity!
be without anger!
be free from misery and afflictions!
be free from fear and danger!
be happy and comfortable!

May no one for another,

Bear ill will!
Cause harassment
Bring dishonor.

May all beings be happy and comfortable!

Free from misery
Realize Nibbāna! Realize Nibbāna ! Realize Nibbāna !
Realize Nibbāna ! (10 minutes)

It may not be convenient to develop loving kindness to everyone indicated here simultaneously.

Therefore, first develop loving kindness towards yourself.
Secondly develop loving kindness to yourself, parents and teachers.
Thirdly, develop loving kindness to yourself, parents and teachers and all beings!

2. Second step

Now stop mentioning aloud the textual passages given above, and think about each passage for some time. Commence developing loving kindness to yourself then to all beings. (10 minutes)

This meditation can be taken standing, walking to and fro and in the posture of sleeping. Practice meditation through these postures. Practice meditation while in bed until sleep comes to you.

Activities

1. What are the uses that those who practice meditation obtain?
2. State by memory the passages of the Maitree meditation?
3. Engage yourself daily in meditation on loving kindness for five minutes before you fall sleep.

For training

Mettā vihāri yo bhikkhu
Pasanno Buddhasasane
Adhigacche padaṁ santaṁ
Samkhārupa Samaṁ sukhaṁ

Meaning

If a monk who spends a life of loving kindness is pleased in the Teruwana, and is pleased in the Dispensation of the Buddha, then he destroys conditioned things and approaches Nirvāna.

LESSON 15

WE OURSELVES WILL ATTEND TO OUR OWN WORK

"The venerable Thero who visited our Dhamma School to observe it, went greatly pleased with you children, He said that you know the ministrations well. The venerable Thero too felt fully satisfied. It is a great source of pleasure for all of us. There are things that you can do at home like ministrations done at the Dhamma School. It is fine if you can attend to them by yourself. Let us see how each of you work at home." These are the words of our venerable Thero, the principal.

"I get up at about five in the morning", replied Sudharma I rinse my mouth, sip a glassful of water and help my mother to make tea. Thereafter I study"

"Good! How does Sumith attend to his daily work?"

"I also get up in the morning and wash my face. I have my tea, and arrange my garments and books. As I get up with sufficient time, I go to school only after sweeping and cleaning my room"

"Very good. We should practice cleanliness from our childhood. It is a good custom to keep in place bed sheets or pillows and mats in proper order, and to clean one's room and table. The room becomes very attractive when dresses, adornments, books and documents are kept in the proper manner."

"This son, here. Tell me what you do during the holidays?'

"During the holidays I often play. I take a bath with my father at the tank, and wash my clothes."

"You should be careful when you go near rivers, lakes, streams and tanks. It is always good to go with an adult. It is excellent to wash your own clothes and adornments by yourself. The clothes must be put out in the sun, and when dried, must be kept in a proper order. You should not wait until the dresses that have to be washed get pickup, but should wash and clean them in the due dates. Having a definite place to keep each and every article in your room, adds beauty as well as convenience".

"What is this daughter trying to say?"

"I have heard that the plate of Saroja, who is my class-mate at the school, is washed by her mother."

"There are children like that who annoy their mother and father. But we should not be like that. We should accustom ourselves from our childhood itself to attend to our work. It is a good practice to clean the receptacles used by us and to place them in their due places without cluttering."

There were two friends who were in the same class. One was from a wealthy family. There were several people to attend to the work at his home. The other child was from a poor family. One day a dialogue took place between those too.

" There are four persons to do the work at our home," said the rich child. "Therefore I have nothing to do."

A poor child, who listened to his friend's statement, said thus,
"I also have eight persons to do the work."
The rich child thought that his friend was joking and rejected his talk.

On another day, that rich child was engrossed in thought in class. Why? Because the servants of his home had refused to work, and he had come to school without the breakfast. The poor friend listened to that statement. " The servants at my home never refuse to work." He says. "Therefore I am very happy." That rich child begged him to find such servants for him too. "My servants are my two hands, two feet, two ears and two eyes" replied that poor friend, "they do not refuse to work."

The rich friend who listened to this speech thought, "I too should not depend on others, but shall myself attend to my own work." A few days later, the rich friend also felt great happiness.

Let us accustom ourselves from our childhood not to entrust our work to others and wait, but to attend to it ourselves.

Activities

1. Make a list of your work that you yourself can attend to.
2. What are the losses incurred by entrusting your work to others?
3. Illustrate the theme "Doing our work by ourselves" in a drawing and exhibit it in your class room.

For training

Na paresaṁ vilomāni
Na paresaṁkatākataṁ
Attanova avekkheyya
Katāni akatāni ca

Meaning

Neither the faults of others, nor what are practiced or not by others should be considered, but should consider by one's own self about what one should do nor not do.

Anunge dos paros honda naraka soya	soyā
Sitineka varada bava karunu sahitava	kiyā
Mulā vu likayata desuwa etuwama	dayā
Tiloguru piyāneni obayi ape Budu	piyā

Meaning

O Father, the Universal Teacher of the Three worlds, you have factually explained to the misdirected world with compassion that it is wrongful to continue to seek the faults, ferocity, good and bad of others. You are our father, our Buddha.

LESSON 16

WISE SAYINGS (Adages)

Several poems extracted from the book titled "Subhāshita" compiled by the learned scholar Alagiyavanna Mukaveti are included in this lesson. The instructions indicated in the poems of "Subhāshitaya" are useful in enriching lives and setting society in the right path. Beautify your lives by following these instructions.

1. Vipula guṇeti mahatunhata pat vipata
   Nisala nenin yutu utumo ma dura lata
   Kalala gilunu mata varanidu goda ganuta
   Tumula balethi gijindaku misa an kevata

Meaning

The disaster that falls upon noble gentlefolk who possess great virtue can be removed only by the excellent persons possessing unperturbed wisdom. When a royal elephant in must sinks in mud, he can be pulled out only by a greatly powerful royal elephant, and by no one else.

2. Napuru kalata satahata pemineyi vehesa
   Eduru noveyi kala pav pala devā misa
   Tamburu wanaya mukulita vana bawa sawasa
   Kauru visin welakiya heki mediya kusa

Meaning

No one can prevent the fading of the lotus flowers in the evening. Similarly when misery and distress fall upon the beings at a bad period of time, they cannot free themselves from it until the effect of the sins committed are completely spent.

3. Ruduru gini kandak gat sandehi vana turu
   Mituru veya digatin hamana manda maru
   Mituru nesimata ema veyi pasa mituru
   Mituru ne kenek nivatunhata kavuru

Meaning

When a great fire starts in the forest the slow wind blowing from the directions befriends it. That wind becomes an enemy when it helps to extinguish the fire. Similarly, are there any friends or relatives to the poor persons?

4. Kuriru gora sapunge dalagehi Visaya
   Maduru mesi kelage tudagehi visaya
   Ruduru nuhusuvange valagehi visaya
   Napuru dudanange siyalangehima visaya

Meaning

The venom of fierce reptiles is retained at the end of their fangs. The venom of flies and mosquitoes lies at the end of their stalks. The poison is retained at the end of the tail of the wicked scorpions. But poison exits everywhere in the body of the heinous evil persons.

Activities

1. Who can help gentle folk in distress?
2. "No one can prevent the fading of lotus flowers in the evening" For what reason has this simile been used?
3. Why are bad men more evil than beasts?
4. Collect instructional poems and prepare a booklet.

LESSON 17

WE WILL ADORN OUR LIVES WITH CLEANLINESS

Immediately on her return from her visit to the aunt, the younger sister started talking.

“Akkā (elder sister), how bad aunty’s compound looks! Full of refuse, not swept even once a week!”

"Yes, Nangi (Younger sister). That is why I spoke without sitting because the chair was dusty".

"Doesn’t Aruni attend the Dhamma School?"

"I also thought so. She would not have kept her home and environment in such a way, if she attended the Dhamma School".

"I still remember what the venerable young monk, Rahula taught us when we were attending the Dhamma School."

Didn’t he explain to us a lot about keeping the home and it environs clean?"

" Not only explained; the venerable young monk also maintained the temple in pure cleanliness."

"We should wake up early. Daily we should sweep the home, brush away dirt from furniture and clean them. We should accustom ourselves to keep bed-sheets in an orderly manner and to place, books, documents, garments, adornments shoes – all these in their due places. Most of us are accustomed to scatter in various places books, pens and pencils as soon as we return from the Dhamma School. When they require those, they search everywhere in the house and blame others."

"When we finish eating, the plate should be cleaned well and deposited. We should accustom ourselves, not to throw away disposable things on to various places, but to collect them and place them at the garbage collections point. Not only that. Garbage should be collected, and either buried or burnt."

"Correct. It has been explained to Nangi too. So you remember"

"Not only the home and environment should be kept clean. Likewise we should clean the bathroom, the toilet and the environs of the well. It is ugly to spit at various places after brushing of teeth. Throwing soap wrappers etc. around the bathing spot will dirty the place. As the bathing spot retains water most of the time, that water may turn putrid and may he slippery with slime. Germs will collect there, and there is a possibility of catching diseases. It is better if arrangements can be made to allow the waste water to flow away methodically."

The mother, who has been listening to the talk of Akkā and Nangi joined the discussion herself.

"The talk of the two of you is precious. Those are the things that good children must learn. Our Buddha valued cleanliness. It is the temple who provided the models on cleanliness. The young monks are instructed in cleaning too in their ministrations."

"What are ministrations, mother?"

"Ministrations means the daily work loads the young monks should attend (ācārya vata), servicing the alms hall (dānasālāvata), service to the visitors (āgantuka vata), Servicing the toilets (vesikili vata). Maintaining the toilet in cleanliness belongs to the väsikili vata. The toilet should be daily cleaned. They should not be filthy both inside and outside. It is a good practice to wash it with water after use. The cleaning of a toilet that had been tarnished by someone, is a sign of humility."

"Ministering keeps the surrounding environment clean, and brings about mental purity as well."

"One must be accustomed to clean the toilet with water after use, and to wash hands with soap and water. Not only that. We were instructed at the Dhamma School not to forget to empty the vessel, and to place it in its due place."

"Yes, daughter. Those are good customs."

"The well, bath room or bathing place, toilet are sites in our homes for common use. Particularly they must be daily cleaned. Keeping the home and its surroundings clean brings pleasure to the mind. Falling sick is reduced. Those who see it too are pleased. It is possible to get everyone's favour. It is a virtue of a Buddha-to-be.

Activities

1. Make a list of what you can do to keep the home tidy.
2. What are the advantages of keeping yourself and the home tidy.
3. Deliver a speech on "Cleanliness"

For training

1. Gedora atu gemat
Kunu tena tena nodemat
Pirisinduwa indumat
Vataki bodu daruwakuge yahapat

2. Hita napurata herena
Kasala situvili vanasana
Bana dahama denagena
Hite pirisidu bava rakinu mena

Meaning

1. Sweeping the floor of the home, not throwing garbage here and there, keeping oneself tidy are the practices of a good Buddhist child.
2. Know the Buddhas doctrine that destroys defilements which turns one towards wickedness and protect your purity of mind.

LESSON 18

LET US MAKE OUR LEISURE PRODUCTIVE

The teacher directed the student of grade 5 of the Dīpāloka Dhamma School to prepare a plan for a practical activity.

Given below is the programme on two topics prepared by the two teams constituting all students of the classes.

The first Team

1. Topic : Using leisure time for reading.

2. Objectives :
   * Using leisure time for a useful activity.
   * Coming to know through reading many things that were not known before.
   * Remembering things that are known earlier.
   * Correcting incorrect information.
   * Turning reading in to a pleasure.

3. Time :
   * Outside studying time in school.
   * On waiting for others to come while seated in the school bus or van.
   * At leisure time when we have finished our work at home.
   * At week-ends and the vacation period.

4. Collecting books and documents :
   * From the School library.
   * From the library of the Dhamma School.
   * From public libraries.
   * From friends.
   * By purchasing.
   * By accustoming to buy a book on one's birthday or on special days.

5. Selecting books and documents : In selecting books, one should select a book suitable for children. It is very good to obtain, if possible, the guidance of a knowledgeable adult in book selection. A better book can be selected at the library by consulting those who are in charge of the library

6. Advantages : * Time not wasted.
* Not embroiled in unnecessary quarrels etc.
* Able to increase knowledge.
* Receiving pleasure and enjoyment.
* Composing poems, stories, articles etc.
* Diffusing knowledge among others and being happy.

The Second Team

1. Topic : Using leisure time for Sramadana (voluntary work) and welfare activities.

2. Objectives : * Using leisure fruitfully.
* Practicing groups work.
* Planning work schedules.
* Service to others from us.
* Helping others and being happy.

3. Time : * Whenever leisure exists after school work.
* At week-ends.
* Cannot fix a time for welfare activities.

4. Work that can be done : * Cleaning the temple and its environs.
* Cleaning the road leading to the temple.
* Planting flowers and useful saplings in the temple courtyard.
* Planting useful saplings in the home garden.
* Cleaning the sites of the compound, toilet, well that provides. water or the place where taps are functioning.
* Providing vessels of water for travellers.
* Removing banana peelings etc. thrown on the roads when. spotted while walking along the road.
* Assisting adults doing voluntary work.

5. Advantages : * Using leisure time fruitfully.
* Getting used to team work.
* Being happy by helping others.
* Able to gather merit.



On the directions of the teacher, the children of the class agreed to form two teams and work. All of them kept a note book to enter details of common programmes that those of the two teams were engaged in during leisure time.

Activities

1. What are the things that you can do while using leisure time profitably?
2. What are the advantages that you can obtain by engaging in welfare activities?
3. Plan a collective volunteer programme for your team. Note down its results and submit it to the class

For training

1. Upadina hema mal pala
   Nobudina gasa kisi kala
   Anunata di hema kala
   Tutuvey pudumeki bala

2. Idak lebena hema vita
   Vedak kalot lōketa
   Namak rendeyi hema vita
   Obat vatī lōketa

Meanings

1. Look upon this wonder! The tree never consumes all flowers and fruits that grow in it, always giving them to the others and feels happy.
2. If you do some work for the world whenever you have the opportunity, you name always remains behind. You are valuable to the world.

LESSON 19

LET US BE MINDFUL OF THE VIRTUES OF THE BUDDHA

Today we learn the manner of developing the meditation on the mindfulness upon the Buddha's virtues (Buddhānussati Bhāvanā). We should meditate while thinking about the virtues. The most suitable place for it is the temple where the sacred statue of the Buddha is positioned. You can meditate even at home. For this purpose the best place is the one prepared for daily worship.

One should prepare himself for it before commencing meditation. The requisites for it should he prepared. Clean yourself by washing your face, two hands, two legs and put on a dress which is suitable for meditation. A white dress is more suitable. Arrange beautifully a vase of plucked flowers. It is fine if you have a lamp and some incense ticks to light.

Place the flowers, lamp, incense etc. that have been prepared in front of the sacred statue of the Buddha. Now sit in a convenient **posture** which is suitable for meditation. When you sit for meditation with a group, sit conveniently without contacting other's bodies and slightly apart.

Wherever you prepare for meditation, you should observe the five precepts before commencement. After observing five precepts, we may prepare ourselves for meditation.

Place your right hand over your left hand. Keep your body straight. Look well at the sacred statue of the Buddha positioned in front of you.

The virtues of the Buddha are infinite. It is impossible to finish enumerating them. Therefore we will be mindful about only one virtue of the Buddha for meditation today.

Now all of you repeat like this while looking at the sacred statue of the Buddha; "The sublime Buddha of mine is free from all defilements I am mindful about that glorious virtue of the Buddha. I pay homage to him".

Repeat this several times with your teacher and keep this in mind. Now you remember that passage on the Buddha's virtues. Now all of you keep your eyes closed, and repeat it several times by memory.

Very Good, Now without changing posture, let us close our eyes. We will concentrate our mind on the virtues of the Buddha, without verbal expression. By practicing in this manner for a few days, you will be able, even without the sacred image of the Buddha to create the sacred figure of the Buddha himself before you by magination, and to meditate.

There is a lot of benefits that persons developing meditation on the virtues of the Buddha receive. They will accustom themselves to attend to their daily work in orderly manner and with good concentration. Miseries of sickness are reduced because the mind is clean. Body turns fairer. The power of retention of what is learned in memory grows stronger.

On the completion of the meditation, worship the sacred image of the Buddha with hands folded on your forehead, recite this stanza in the form of a wish:-

Iminā puñña kammena
Mā me bālasamāgamo
Sataṁsamāgamo hotu
Yâva nibbāna pattiyā

(Through this meritorious action, may I not have companionship with ignorant friends. Let me enjoy the companionship of mindful persons until I attain nibbāna).

End your meditation process by worshipping the sacred image of the Buddha touching the floor on five points of the body.

Activities

1. Why is this meditation named "Buddhānussathi Bhāvanā"?
2. Search for and write down the characteristics included in the "Arahaṁ" (deserving) virtue of the Buddha.
3. Accustom yourself to meditate on the Buddha's virtues by concentrating on each such virtue along with your friends.
4. Deliver a speech on how to get ready for the meditation on the virtues of the Buddha.

For Training

Buddhopi Buddhassa bhaṇeyya vaṇṇaṁ
Kappampi ce aññamabhāsamāno
Khīyetha kappo ciradīghamantare
Vaṇṇo na khīyetha Tāthāgatassa

Meaning

Even if the virtue of a Buddha is extolled by a Buddha throughout an aeon, the long lasting aeon will be exhausted, but not the virtues of the Buddha.

LESSON 20

COMMEMORATION OF THE CEREMONY OF VAISĀKHA

The full-moon day of Vaisākha is significant for us, because three noteworthy incidents of the buddha's life are commemorated on that day. They are his birth ,enlightenment and the attainment of nibbana, final release from re-birth). These three incidents are called the "Three Auspicious happenings".

During the period of wesak (Vaisākha), trees and creepers are heavy with flowers and fruits.There is an abundance of splendor in the environment. In the morning of the full-moon day, I bathed, cleaned myself and dressed in white garments, I went to the temple for the observance of precepts. A grand father who was observing precepts gave us a lot of information about the full-moon day of wesak.

"The full-moon day of wesak was considered as a day of festivity even during the reigns of our Kings King Dutugemunu had conducted the wesak activities in a grand manner. Even before that , the second coronation of king Dewanampiyatissa took place on a day of wesak. There would have been festivities even during those (more ancient) days.

"The kings like Bhātikābhaya, Gothābhaya, Jeṭṭhatissa, who reigned subsequently had conducted wesak festivals in a grand manner. As related in our history, donations of food and drinks, dresses and garments had been made to the poor people and gladdening them. Processions had been conducted and yellow robes had been offered to the monks"

"Grand father, are wesak festivities limited to our country" ?

"No my son, There are several more Buddhist countries in the world. Like Japan, Thailand Burma(Myanmar). Wesak festival is conducted in those countries too. It was some what troublesome to conduct the wesak festival during the period when our country was under the English , because they did not declare the poya day as a holiday. It was in 1885, that the poya day was declared as a holiday. It facilitated a great number of people to engage in meritorious activities. The present holiday on poyaday has been established according to a system approved in 1965."

The present the full-moon day of wesak is an international holiday. It is a source great pleasure to us Buddhists.

On the day of wesak, the site of the temple was decorated with the Buddhist flags. Meritorious actions have been programmed for the whole day. With great happiness, we engaged ourselves in the conduct of paying homage and offerings to the Buddha, listening to the doctrinal discussions, chanting of pirit (protective discourses) etc.

At the end of the observance of precepts we went home to light the wesak lanterns. Beautiful wesak lanterns built in various shapes are lighted at all homes. Meritorious programmes are conducted at all temples during the wesak full moon day. The road ways of the city are decorated with Buddhist flags. All homes are brightened with electric lamps at night.

At wesak , most people leave their homes to see the glories of wesak. Large scale wesak lanterns and pandals depict the Jataka tales and the life-story of the Buddha, by looking at them, we can learn valuable lessons.

At various places on the two sides of the roads there are alms-distributing pavilions. Those who come to view the splendors of vesak go to these alms pavilions and partake of food and drinks happily. There are also flower distributing pavilions of the children.

Meritorials pogrammes such as the donations of spectacles to those whose visibility is weak and wheeled chairs and crutches for the disabled as well as blood donations are organized by various organizations.

According to the books such as Mahavansa which contain historical information , prince Vijaya had come to Ceylon on a wesak full moon day. Therefore the full-moon day of wesak is of national importance for us.

The period of wesak yields happiness and enjoyment to us. The very atmosphere takes on a unique glory. We who engage ourselves in good work on the wesak days, shall be determined to continue doing good deeds every day.

Activities

1. What are the significant events that happened on the full-moon day of wesak?.
2. Prepare a list of good deeds that can be done by you and the others at home on the full-moon day of wesak.
3. Prepare wesak card to be sent to a friend.
4. Collect the wesak cards and create a pandal.

For training

1. Atata pat mahā rajasepa
   Atera dā metin Satahata
   Bavata bata Mahā bosat
   Upandina adayi - wesage pun pohoya adayi.

2. Vidurasun arā weda hinda
   Sav keles resa mul sinda
   Lovturu utum budu bawa
   Lebuwa dine adayi - Wesange pun pohoya adayi.

3. Niwan maga desā satahata
   Daham rasa bedā loketa
   Anisa bawa kiyā pirinivi
   Pohoya dina adayi – Wesage pun pohoya adayi.

Meanings

1. The great buddha-to-be renounced the immense glories of kingship with compassion to the beings, entered the samsaric existence. Today is the day of his birth- the day of the wesak full-moon.

2. Seated with majesty at the diamond throne, he destroyed all defilements uprooting them and achieved the supra-mundane sublime Buddha hood . Today is that day – the day of the wesak full-moon.

3. He propounded the path to deliverance, distributed the appreciative doctrine to the world, and demonstrated the nature of impermanence and passed away without any remaining cause of rebirth. Today is that full moon day, the day of the wesak full- moon.

LESSON 21

A LITTLE FROM THE DHAMMAPADA

The Dhammapada is a valuable book on the doctrine. It contains 423 stanzas. The Dhammapda has been edited by collecting the instructive stanzas propounded by the Buddha. The name "Dhammapada" had been given to this book because it is full of poetic stanzas on the doctrine. Each and every stanza contained in it, gives valuable advice to enrich life. We shall learn several stanzas that contain such advices.

1. Appamādo amatapadaṁ
   Pamādo maccuno padaṁ
   Appamattā na mīyanti
   Ye pamattā yathā matā

Meaning

Heedfulness leads to immortality (Nibbāna). Heedlessness leads to death. The heedful are immortal. The heedless, though living, are like the dead.

Nopamā bavenuyi nivan dakinne
Pamā vunot maru vasangeta yanne
Nopamā vu aya neta miyedenne
Pamāva eti aya malavun venne

(Only through diligence deliverance (Nibbana) is achieved. Delay leads to subjection by death (mara). The diligent ones do not die. Those who delay are like the dead.)

For your comprehension

* **appamādo :** Not delaying to perform merit, i.e. acting with mindfulness. Not delaying is a high virtue that is conducive to all types of happiness

* **Amataṁ:** It is the Nirvāna. Diligence in the conduct of meritorious actions is a factor for the realization of Nirvāna (amatapada).

2. Na bhaje pāpake mitte
   Na bhaje purisādhame
   Bhajetha mitte kalyāṇe
   Bhajetha purisuttame

Meaning

One should not associate evil-minded and lowly men as friends, one should associate (only) the good and noble as friends.

Pavitu adamituvana
Durukara lanna esuren
Yahaguṇeti utuman
Esuru kalayutu kalaṇa mituran

(Distance yourself from the association with the wicked and immoral persons. Noble persons with good virtues should be associated as benign friends.)

For your comprehension

Kalyāṇa mitte : Kalyāna mittas are those who are well established in goodness and who guide others always into the path of goodness.

Purisādhāme : Those persons who are engaged in immoral actions such as lying, slandering, stealing and way laying are treated as vile persons.

3. Sabbapāpassa akaranaṁ
   Kusalassa upasampadā
   Sacitta pariyodapanaṁ
   EtaṁBuddhānasāsanaṁ

Meaning

To refrain from doing evil, to indulge in doing good, to cleanse one's mind. this is the teaching of all Buddhas.

Pavin velakimayi
Kusal reskara ganumayi
Sita diyunu kerumayi
Mehema Buduvaru desuva dahamayi

(Abstaining from committing sins, amassing good deeds, developing the mind all these are the doctrine propounded by all Buddhas.)

For your comprehension

* **Sabba pāpassa akaranaṁ**: Not committing all sins, abstaining from all evils committed through body, speech and mind.

* **Sacitta pariyodapanaṁ** : Cleansing the mind. Refraining from sinful thoughts that contaminate the mind, namely sensuality (Kāmachchanda), ill-will (Vyāpāda), torpor of mind or body (thīna middha), worry (uddhacca kukkucca) wavering (vicikicchā).

Activities

1. What is "appamāda" indicated in the lesson?
2. Write down two characteristics of the Kalyāṇa mitta.
3. In what manner can the mind be cleansed?
4. Write down three advices indicated in this lesson.
5. Recite by memory the verses and poems.

For training

Pinpala nisayi minisun vi upadinne
Pin kara genimata ay tawa latavanne
Pamā novimayi delovama sepadenne
Amā suva vindinnay pin kara ganne

Meaning

It is owing to the effects of good actions that beings are born as humans. Then why are we still reluctant to do good?

Diligence brings happiness in both worlds.

We do good to enjoy the happiness of deathlessness.

LESSON 22

FIVE-FOLD SINS

1. Kisi vitakat epā kenekuge divi tora karanna
Divi nasanā ayata epā kohomatavat sahaya denna

2. Biyen seken torava inna hema vitakama udavu venna
Parapana näsumay paspaw valin palamu pava sitanna

3. Nodun deyak kisi vitekat epā ganna sora sitakin
Anubalayak denna epā ganna keneku dutuvotin

4. Kavata kamata vat kalahot sorakama oba sora sitakin
Innata siduvey vinda vinda kalpa ganan nirā dukin

5. Bādhāvak nehe kisivita vidinna kam sapa dahamen
Hiriherayak siduvanne varadata yodava genumen

6. Paul aul kara venasena me pāpaya hendinimen
Valakimay kala yutte sitā balā sihi nuwanin

7. Keneku mulā karavana borubas kimen velakimayi
Kelam, his vachana katā kirima kohomat narakayi

8. Parusa vacana kimat vacanen sidu vana varadakmayi
Mevā nokalot sivu vana pāpen rekunā ve may

9. Sihi vikalen mat vi gena väda katautu aul karana
Leda duk kara pinnā gena neti berikam matu karagena

10 Madayen hā pamā baven diunuwe man avurālana
Mat kudu mat vatura durin duralanu sepa satuta nasana

11. Pana nesima, sorakama saha aniyam kamsepa vindima
Musākima surābima paspaw ve nokala yutuma

12. Pas paw kota pera atbava ada vindina neka duk resa
Net hera daka pin puravamu athera duk dena paw resa

Meanings

1. Never deprive the life of another person. Never help those who destroy life.
2. Always help (others) to live without fear and doubt. Think that the destruction of the lives of others is the first among the five fold sins.
3. Never take with intent of stealing what is not given. It you see another doing so, do not offer support to him.
4. If you commit stealing even as a joke, you will have to suffer the pangs of hell for many aeons.
5. There is no obstacle from the doctrine to enjoy the pleasures of the senses. But harassment will ensue if you misuse it.
6. Understand (properly) this sin that creates conflicts and destroys family life. What you should do then is to consider it with mindfulness and refrain from committing it.
7. Uttering lies that misdirects others should be avoided. Slandering and empty talk is bad.
8. Rough talk too is certainly a wrong committed through speech. If you avoid them, you are protected from the fourth sin.
9. Drugs and alcohol stupefy the mind into distraction, confuse working, inflict diseases and misery and bring out poverty.
10. They obstruct the path to progress through intoxication and indolence and destroy happiness. They should be discarded.
11. Killing, stealing, adultery, lying, consumption of liquor are the five fold sins that one should never commit.
12. Look on with eyes open, the diverse afflictions suffered today by those who had committed the five-fold sins in the previous existences. Replenish good deeds and discard the load of sins.

Activities

1. Write the names of the five-fold sins.
2. Describe the punishments that those who commit the five-fold sins have to undergo.
3. Describe an occasion where you acted to prevent a person from commit a sin.
4. Illustrate by a drawing a situation where a sinner is punished.

For training

Na antalikkhe na samuddamajjhe
Na pabbatānaṁ vivaraṁ pawissa
Na vijjati so jagatippadeso
Yatthaṭṭhito muñceyya pāpakammā

Meaning

Not in the sky, not in mid-ocean, not in a mountain cleft is there a place in the whole world where abiding, one may escape death.

LESSON 23

THE USAGES IN THE DISPENSATION OF THE BUDDHA

The third period of the class time table was allocated for the subject-"Buddhist doctrine". The bell rang at the due time, and the teacher came to the class. Every one in the class got up from their seats, and saluted the teacher with the words, "May the Triratana protect you!" The teacher blessed them, "May the Triratana be your refuge!"

"Children, we learn about a few usages in the Dispensation of the Buddha from today's lesson. Sons and daughters, the usages in the Dispensation are the special terms that we use when we speak to our venerable bhikkhus, and use in the temple and while engaged in the religious activities.

"I entrusted to you last week, with the task of writing down three occasions when the usages in the dispensation are utilized. Let us now look at some (lists) so written. First, we will listen to Dimutu."

Dimutu : "The venerable bhikkhus of our temple get up early in the morning, and sweep the compound (malu) and the roadways (mampet) The young monks complete the service (vatâvat) in the alms hall and the monastery and engage themselves in memorizing (vanapot karanavâ) They keep the vessels required for the partaking (veladima) of alms (dâna) in readiness, prepare drinking water (pän) and await until the venerable senior monks arrive (vadinava)"

"Very good. Those are the Usages in the Dispensation of the Buddha that Dimitu has found. Very well, now we will get to know about the usages in Dispensation of the Buddha that Dimutu has introduced. Here the word "Malu" has been used to denote the compound (midula). The word "mampet" has been used to indicate the road ways (mârgaya or pâra). The words "Vanapot kirima" have been used for memorizing (kata pâdam karanawâ). The lay persons eat food, in the venerable monks partake of alms (dânaya valandanavâ). Likewise, the words pän for water (watura), vadinawâ for arrival, instead of the word enavâ."

"Now Nimeshâ gets the opportunity"

Nimesha : "The team of donors (dâyaka) bring along the alms (dâna), the vegetables, cakes and sweetmeats (avulupat) and quid of betel (dehet), and offer them (Pujâkaranavâ)"

"The first portion of the alms is separated for offering to the Buddha. They wash (dhovanaya karanawâ) their hands, cleanse themselves, arrange the plucked flowers in a beautiful pattern in a wicker tray. They are taken for the offering after sprinkling water over them"

"Nimeshâ has spoken about several more instances where the usages of the Dispensation of the Buddha are utilized. Instead of the words "kevili" and "aturupasa" the word avulupat (cakes and sweetmeats) is used. The word "dehet" is used to donate the 'bulat vita' (quid of betel) . The venerable monk does not chew (hapanavâ) the quid of betel, but partake (dehet valandinawâ). What is offered to the Buddha is not the quid of betel (bulat vita). For words Ata sodanavâ, mal kadanawâ, vatura isinawâ the usages in the Dispensation are respectively, dät dhovanaya (washing the two hands), "mal nelanawâ" (plucking flowers) and pän isisnavâ (sprinkling water). Tea, coffee etc. that the laity takes as drinks are known by the usage of the Dispensation "gilanpasa"

Next Nadika.

Nadika : The venerable chief monk of our temple, on some days sleeps (setapenavâ) for a little while after partaking of alms.

He takes some soft drinks (gilanpasa) at about 3 p.m. in the evenings. He chews quid of betel (dehet) once a day". The words "Sthavira (senior monk) "mahâ sthavira" (Most senior monk), sâmanera bhikku nama" (novice) are used among the venerable monks themselves. It is not polite for the laity to use those terms when addressing the venerable monks.

"Very good. Not only that. We should not address the venerable by name only. It is also not good to refer to a venerable monk who is not present by the words "that person", period this (eyâ, Meyâ)

There are several usages of the Dispensation that refer to the sacred sites and sacred objects. We do not use the word "Bo gasa" (Bodhi tree), instead should use the term "Bodin vahanse (sacred Bodhi) Similarly, instead of the words

dageba, caityaya , vehera, Budupilimaya, Piruvāna pota, it is fitting to use the words "Vehera vahanse" (the sacred relic dome), dāgab vahanse, the sacred dâgeba caitya rajayânan vahanse (sacred and glorious dāgeba) Budupilima vahanse (the sacred image of the Buddha) piruvāna pot vahanse (the sacred book of the parittas) respectively.

Similarly, the hall where we listen to the doctrine, meditate and undertake to observe precepts is known by the words Dharmasâlâ (the hall where the doctrine is preached) and 'Bana Maduwa' (the pavilion of the doctrine). The venerable monk is not in residence at an averge house. That building is known as "Sanghâvâsa" (monastery), âvâsa, lägumge and kuti. The meditation room is the bhâvânâ kuti. He walks up and down in the Sakman malu.

We should accustom ourselves to know and correctly use the usages, in the Dispensation of the Buddha. As Buddhists, let us practise these usages of the Dispensation of the Buddha.

Activities

1. Please complete the following table in order to identify the difference between usages in the Dispensation of the Buddha for the sacred sites and sacred places and the words in normal use.

Words in normal use	*Usages in the Dispensation of the Buddha*
1	1
2	2
3	3
4	4
5	5

Meanings

1. Never deprive the life of another person. Never help those who destroy life.
2. Always help (others) to live without fear and doubt. Think that the destruction of the lives of others is the first among the five fold sins.
3. Never take with intent of stealing what is not given. It you see another doing so, do not offer support to him.
4. If you commit stealing even as a joke, you will have to suffer the pangs of hell for many aeons.
5. There is no obstacle from the doctrine to enjoy the pleasures of the senses. But harassment will ensue if you misuse it.
6. Understand (properly) this sin that creates conflicts and destroys family life. What you should do then is to consider it with mindfulness and refrain from committing it.
7. Uttering lies that misdirects others should be avoided. Slandering and empty talk is bad.
8. Rough talk too is certainly a wrong committed through speech. If you avoid them, you are protected from the fourth sin.
9. Drugs and alcohol stupefy the mind into distraction, confuse working, inflict diseases and misery and bring out poverty.
10. They obstruct the path to progress through intoxication and indolence and destroy happiness. They should be discarded.
11. Killing, stealing, adultery, lying, consumption of liquor are the five fold sins that on(should never commit.
12. Look on with eyes open, the diverse afflictions suffered today by those who had committed the five-fold sins in the previous existences. Replenish good deeds and discard the load of sins.

Activities

1. Write the names of the five-fold sins.
2. Describe the punishments that those who commit the five-fold sins have to undergo.
3. Describe an occasion where you acted to prevent a person from commit a sin.
4. Illustrate by a drawing a situation where a sinner is punished.

"Very good. It is to see and worship at Mihintale. In all the temples of our country various meritorious activities are conducted on the full moon day of Poson. The biggest ceremonies are held in Anurâdhapura.

Do you know why?"

"Because the Venerable Arahat Mahinda Thero visited it", replied Sanduni.

"Yes, it is because of the arrival of the venerable Mahinda Thero. He arrived at our country during the reign of the king named Devânampiyatissa. Not alone. But in the company of the Arahants-the Venerable Itthiya, Uthiya, Sambala and Bhaddasâla.

"Our grandfather told that a young monk named Sumana too came," said Bhâgyâ.

"True. The novice Sumana also arrived. A prince named Bhanduka also came. On the day of their arrival, the king of our country had gone hunting with a large retinue. The king met the great arahant, the venerable Mahinda Thero near the Ambasthala at Mihintale. Having listened to the discourse, he dropped his bow and arrows and sought refuge in the Triple Gem. Sons and daughters, that day when we received Buddhism was a full moon day of Poson.

"Because of the arrival of the great arahant, the Venerable Mahinda Thero the children of our country received ordination. Everywhere in the country, temples were built. Even the Therini Sanghamitta arrived on the request of the Venerable Mahinda Thero. Therefore our country received the southern sapling of the sacred Mahâ Bodhi. It is the sacred Bodhi that is situated at Anurâdhapura. Even the ladies were able to receive ordination".

"What type of things are done on the full moon day of Poson?"

"Conducting pavilions of alms"

"Erecting pandals"

"Preaching the doctrine"

"Building images of the Venerable Mahinda Thero and conducting it in procession"

"Undertaking to observe precepts"

"A large lantern is built at our temple"

"Very good. Various types of meritorious activities are conducted. The largest ceremony is held at Anurâdhapura and Mihintale. Both these cities are decorated with

Buddhist flags and electric bulbs. The mountain of Mihintale is decorated from its base to the summit with flags and bunting, and looks very beautiful. On the day, previous to the day of Poson, the procession of Poson, accompanied with dancing, singing and the elephents, proceeds along the town of Mihintale. A large crowd view the procession. The state sponsored ceremony is also conducted at the sacred site of Mihintale on the full-moon day of Poson.

"The great arahant, the venerable Mahinda Thero who introduced Buddhism in our country is like a Buddha to us. That is why he is called "Anubudu" (secondary Buddha). On the noble full moon day of Poson, let us undertake to do good deeds, as an accolade to him.

Activities

1. Why is the full moonday of Poson specially significant to us?
2. What are the meritorious deeds that the students of the Dhamma School can do jointly on the full moon day of Poson?
3. Illustrate in a drawing the meeting of the great arahant, the venerable Mahinda Thero with King Devânampiyatissa.
4. Produce a poem on the Poson ceremony

For training

Mahinda nam rahatan dambadivin pera
Mihintalâ kandu mudunata vädama kara
Mesirilakata sadaham desu palamu vara
Poson poyadâ api yamu anura pura
(venerable Mahinda Thero, the Tibetan)

Meaning

The arahant named Mahinda came over from India, in the olden days, to the summit of the mountain Mihintalâ, and for the first time expanded the sublime doctrine to this noble land of Sri Lanka. On that day of the full moon in the month of Poson, let us go to Anurâdhapura.

LESSON 25

STANZAS AND POEMS OF HOMAGE

Let us learn in this lesson about the stanzas recited in homage when water, food and quid of betel are deposited before the sacred statue of Buddha and are offered. If they are offered in full knowledge of the meaning of the stanzas, it is possible to increase your merit. Memorize the meanings too of the poems and recite them when homage is being paid.

Offering of water.

1. Pasannaṁ sītalaṁ suddhaṁ
   Pānīyaṁ maduraṁ piyaṁ
   Pujemi lokanāthassa
   Arahanthassa tādino

2. Susitala pivituru
   Mē pen miyuru piyakaru
   Häma pudata nisivana
   Tilonā munisanduta pudanemi

Meaning :

1. This water, pleasant, cool and pure, sweet and lovely, I offer to the leader of the three worlds , who is worthy of offerings.
2. Cool and pure, this drinking water, sweet and pleasant too, I offer to the Great Sage, the leader of the three worlds who is suitable for all kinds of offerings.

Offering of Food

1. Ojavantaṁ rasavantaṁ
   Paṇitaṁ bhojanaṁ imaṁ
   Pujemi lokanāthassa
   Arahanthassa tādino

2. Rasa gunopeta
   Mē bhojana paṇīta
   Hisa tabā dota
   Himita pudanemi lokanātha

Meanings :

1. This food nourishing , delicious, savoury, I offer to the leader of the three worlds, who is worthy of offerings.

2. Endowed with deliciousness and quality, this savoury food – I offer to the leader of the three worlds, bearing it on my head with homage.

Offering of quid of betel

1. Nāgavalli dalūpetaṁ
Cuṇṇapūga samāyutaṁ
Pūjemi lokanāthassa
Tāmbulaṁ madhuraṁ piyaṁ

2. Suvanda rasa bulatata
Sunu saha puwak musu kota
Sedū me dehet vita
Pudami tunlo tilaka muninduta

Meanings:

1. This quid of betel prepared with a mixture of chunam and arecanut, I offer to the leader of the three worlds, who is worthy of offerings.
2. This quid of betel, which is fragrant and delicious and mixed with chunam and arecanut – I offer to the Great Sage, leader of three worlds.

It is essential that the offerings of quid of betel, soft drinks etc. should be prepared with cleanliness. You should act with respect when the offerings are carried to the image house as well as when they are offered. If the stand for flowers and the image house are not cleaned, you should remember to clean them beforehand.

Activities

1. Practice writing and reciting accurately the stanzas of homage that are included in the lesson.
2. Recite by memory the poems that give the meaning of the stanzas.
3. Whenever you are engaged in conducting offerings on behalf of the Buddha, you should do so with great reverance.